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Malden's Growing Asian Community



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VOICES

Overcoming Racial Isolation

By Helen Wong

As the 11:13 lunch bell rings, hundreds of Boston Latin School students enter the school cafeteria, alone or in groups. Although the students may enter the cafeteria in mixed groups, most of them will soon be sitting with members of their own racial group. At Latin School, Asians sit with Asians, whites sit with whites, and blacks sit with blacks or Hispanics. It is rare to see a group consisting of students of different racial backgrounds sitting together in the cafeteria.

Even in a school as diverse as Boston Latin, racial segregation still exists. As the students grow older, they tend to associate more with students of their own racial background. For example, in a typical physical education class, where students are free to participate in whatever sport they want, it is not unusual to see black students playing basketball with other black students and white students playing with white stu-

dents. If a teacher allows the students to sit wherever they want in the classroom, small clusters of students of the same racial background will sit together. In the morning and after school, the students at their lockers also associate with peers of the same racial group. All of these examples of racial segregation also exist in many other schools across the country. It is not a shocking thing at all.

Although racial segregation is a big problem, perhaps we should try to understand why it exists. When we are young, we don't see things as clearly as we do when we are older. Life is pretty simple and there aren't as many problems. As we grow older, however, we start to question things, and try to develop our own identities. By associating ourselves with people who are similar to us, we feel that we belong to a group; we feel we can actually classify ourselves and find a place where we feel comfortable.

When we find people who have the

same interests and share other similarities, we feel a special bond with them. Racial segregation exists so much in teenagers probably because they are at a point where they are starting to grow up both mentally and physically. They feel more secure and safe when they hang out with their peers. Perhaps it's because they speak the same language, wear the same clothes, live in the same neighborhood, play the same sports, or go to the same parties.

For example, a non-Chinese student would probably feel left out and excluded sitting with a group of Chinese-speaking students who are discussing Chinese movie stars. The same thing is true for a Chinese student sitting with a group of Spanish-speaking students. Racial segregation may not be right, but there are understandable reasons for its existence.

Racial segregation, like murder and drug abuse, is not an easy thing to end completely. But it's also not an impos-

sible thing for us to try to end. When two people have the same racial background, it does not necessarily follow that they'll get along with each other. Yes, it may seem hard to associate with people of different races sometimes, but we will never know what we're missing if we don't give it a chance. Simply try to talk to that person - it's that easy. You have nothing to lose. Who knows? The person we thought we had nothing in common with may turn out to be our best friend. In order to stop prejudice and racism, we first need to do something about racial segregation, because that's the starting point for prejudice and racism. The little steps that we take today may lead to major changes in the future.

(Helen Wong is a ninth-grade student at Boston Latin School.)

(Contribute to Voices with an article, essay, or opinion. Send articles to Sampan, 90 Tyler St., Boston MA 02111.)

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On the Cover: Malden Portraits. (Clockwise from left) James Di, Huong Tran with her daughter, Rev. Paul Cheung, and Katy Kwong. Photos by Robert O'Malley

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INTERVIEW

Harvard Professor Tu Weiming

The Revival of Confucian Humanism

When Harvard Professor Tu Weiming came to the US to study in the 1960s, he made a vow to remain open to what the Western tradition had to offer. As a student of East Asian history, philosophy, and language, he also had an obvious fascination with his own East Asian tradition. In a way, his scholarly work today involves finding a place for both in the modern world.

A professor of Chinese history and philosophy at Harvard University and the director of the Harvard Yenching Institute, Tu's special area of study has been Chinese intellectual history with an emphasis on the Confucian tradition and the modern transformations of "Confucian humanism."

Confucianism And Character

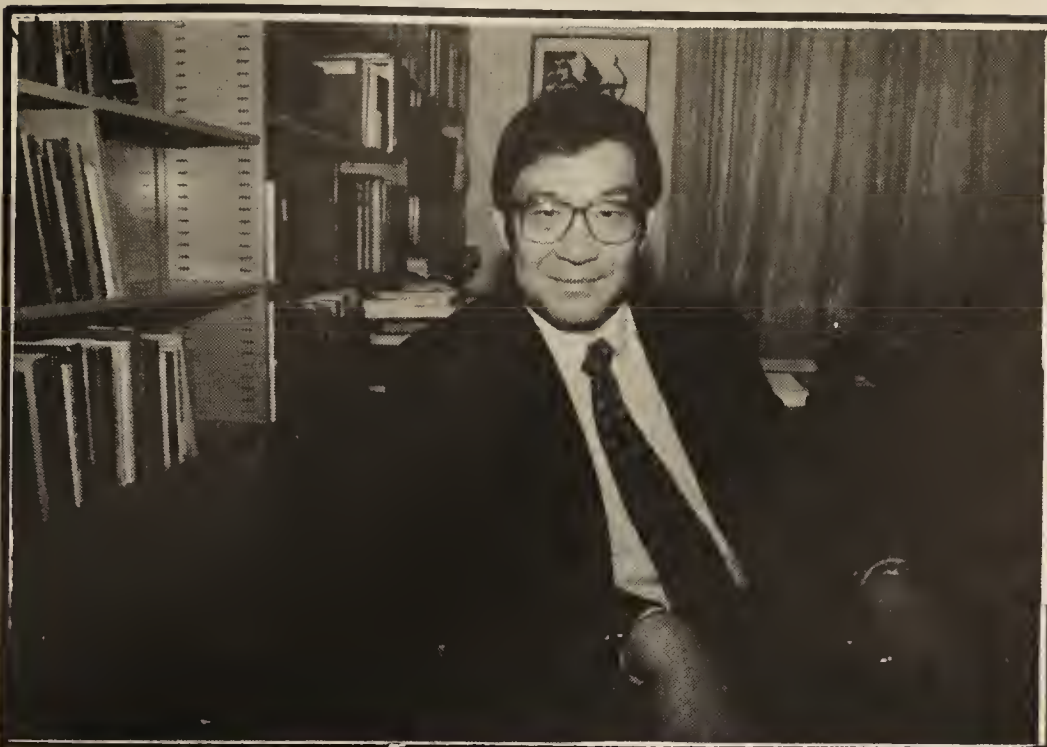
In discussing the place of Confucianism in the modern world, Tu points to the revitalized economies of China, Taiwan, Hong Kong and other Asian countries under the influence of Confucian thinking - a philosophy with roots in the teachings of the sixth century B.C. philosopher Confucius.

In explaining what distinguishes Confucian thinking from some of the guiding ideas of American life, Tu notes that Confucian thought locates the "self" as "the center of relationship rather than as an isolated individual." Confucianism emphasizes the relationship of the individual to the family, the family to society, the society to the world, and the world to "heaven." "By being a responsive member of the family you transcend selfishness," Tu says. It's a philosophy that emphasizes interconnectedness and unity.

At the root of Confucian thinking is the concept of self-cultivation or "learning to be human," says Tu. The building of the character as a means of taking one's part in the life of the family and ultimately the larger society is at the heart of Confucian thinking. The highest ideal is a unity between the way of humanity and the way of "heaven," though heaven in the Confucian sense isn't an all-powerful transcendent state as it is in the Western tradition. "Through self realization we can help heaven to realize itself," Tu explains.

Taking Politics Out of Confucianism

Tu notes that it's important to distinguish clearly between Confucianism as a political ideology and Confucianism as a way of life. In Asian societies, Confucianism has often been used politically "for the sake of ideological control." The earlier use of Confucian thought in this way has led many liberal Western thinkers to reject it, arguing that it leads to authoritarian rule because of its em-



Prof. Tu Weiming at the Harvard Yenching Institute.

phasis on obedience to a higher power, whether that power be the father, the husband, or the ruler. "I would say Confucianism as a political idea has lost much of its persuasive power," says Tu, who adds that democracy is now a more persuasive political ideology in today's international world.

But, adds Tu, "this is only part of the story." As an intellectual approach to living Confucianism still has much persuasive power. The development of character was always viewed as a step toward the attainment of higher social goals. Intellectuals under the sway of Confucianism in Asia "wanted to commit themselves to the well being of the world...They wanted to transform the world from within," he explains. This social concern, he notes, was evident when Chinese students demonstrated against political corruption in 1989. Such an attitude isn't meant to be self interested but is ideally focused more on a higher social goal.

A Revival in Asia

Tu points out that Confucian ideas of the family and personal cultivation "continue to be a source of inspiration for the Asian intellectual" and provide an "alternative to modernity." Under such a system of thought, sympathy for others is as important as rationality, rights are balanced by duty, and law is balanced by ritual. At the same time, Tu

cautions that Asian intellectuals should approach carefully the revival of Confucian ideas to ensure they are not misused as a new political ideology.

Tu believes that Confucian thought has much to contribute to the US and to the West, though he points out that American intellectuals in general are reluctant to recognize and embrace it. He suggests that some Confucian ideas could serve as a counterweight to the "excessive individualism, aggressive competition, and litigiousness" that sometimes characterize modern American life.

A Changing World

Although Hong Kong, Taiwan, Singapore, and Japan have been deeply influenced by Western capitalism, those societies remain strikingly different from those of the West. Although some East Asian societies continue to retain aspects of authoritarianism, they have also developed a "network capitalism" that tends to hold in check the excesses of individualism and litigiousness. In many Asian countries, disputes are often settled without recourse to time-consuming and resource-draining legal actions.

Tu worries that America isn't taking seriously enough the changes taking place in the world today, particularly in Asia. American intellectuals, he says, remind him of the Chinese mandarins of

the 19th century, who continued to believe China was at the center of the world despite its diminishing power. "I think we are going to pay a very dear price," he says. And while US dominance may last a while longer, he believes the global world of the future is likely to be a pluralistic one in which the relationship between the US and other countries will be as "one among equals."

After the Second World War, the American economy accounted for perhaps 75 percent of global production; today it produces about 18 percent. Tu suggests that some of the Confucian ideas of social networking have made East Asian economies globally competitive and contributed to their success. America, he argues, must change to adapt to this changing world.

"It has to move away from a kind of rugged individualism, an aggressive individualism," he says. It would also be beneficial to rein in its litigious culture. The large number of lawyers working in the US today tends to lead to more squabbling than problem solving. He estimates that in America there may be one engineer for every lawyer, compared to perhaps 10 engineers to every lawyer in an Asian country.

A Communitarian Approach

Tu suggests that Americans should consider taking a more communitarian approach to solving social problem. He argues that greater emphasis should be placed on the idea that "in order to establish myself I have to help others." Tu suggests that more emphasis should be placed on self cultivation as a means toward the social good. The implication is that individualism carried to an extreme tends toward social breakdown.

Tu believes that the East Asian emphasis on self-cultivation represents a meaningful contribution to American life. He suggests that the American emphasis on self-reliance and independence must be balanced by a sense of concern for the well being of the larger society. At the same time, he believes that Confucian ideas can actually flourish best in a free society like this one.

Aware of some of the issues facing parents when American and Chinese values appear to clash, Tu notes that raising a child and developing a family culture should be viewed as a long-term process in which emphasis is placed on developing the whole person. Many Chinese Americans, he says, pursued careers in engineering because they believed it would offer immediate results. Now many are pursuing law careers, he says. But pursuing a narrow range of careers, he argues, has drawbacks. "The Chinese Americans do not have enough of a cultural voice" in the US, he says.

Tu was born in Kunming, China, grew up in Taiwan, and came to the US to study at Harvard in the 1960s. Prior to 1981, he taught at the University of California at Berkeley. Tu, who has published books and articles in English and Chinese, has also lectured in China, Taiwan, and France.

-Robert O'Malley

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COVER STORY

Text and Photos by Robert O'Malley

When Diana Jeong was growing up in Malden during the 1960s, there were only four or five Asian families living in the entire city. Jeong's father operated a restaurant and several of the other families operated laundries. "When I was in grammar school my brother and I were the only Asians in the school," said Jeong, a founder of the Malden Asian Pacific American Coalition.

But the Malden Jeong knew as a child - a largely middle class white city with both blue and white collar workers - has gradually been changing. Over the last decade and a half, Asians, Haitians, Russians, Hispanics, and African Americans have been moving to Malden, making it a genuinely multicultural city. Once the home of a largely Irish, Italian, Jewish, and Anglo-Protestant population, Malden now has an Asian population that could eventually rival in size that of Quincy, which has one of the area's largest Asian communities.

Marianne Geula, community outreach coordinator for the City of Malden, said 1990 U.S. Census data put the city's minority population at 12 percent, with Asians making up 5.2 percent of total city residents. In 1989, Asian children made up 6.8 percent of the city's school population, while in the fall of 1995 they made up 15.8 percent. One estimate has the Asian population - which has grown significantly since the 1990 census - at between 6,000 and 10,000 of the city's estimated 55,000 residents.

Geula said "the entire minority community in Malden has increased dramatically" in recent years, with the rise in the Asian population being especially apparent. The growth in the Asian population - made up largely of Chinese and Vietnamese - began in the late 1970s, increased during the 1980s, and took off in the 1990s.

Between 1980 and 1990 there was a 240 percent growth in the Asian population, which comes from China, Hong Kong, Taiwan, Vietnam and other Asian countries. While some Asians moved to Malden when they first arrived in the US, others lived in the Boston area - many in Chinatown - before purchasing homes in Malden. There are also more American-born Asians living in the city now, according to one resident.

Asians have been drawn to Malden's convenient location on the Orange Line, which has T stations at Malden Center and Oak Grove, and to the city's reasonable real estate prices and quiet neighborhoods. Many of Malden's Asians have purchased homes in the city, though a significant number rent apartments.

Adapting to Change

When Asians moved into Quincy in



Huong Tran with her daughter in her newly opened manicure shop near Malden Center.

Malden's Growing Asian Community

large numbers in the 1980s, many incidents of racial harassment on neighborhood streets were reported. In Malden, however, the arrival of Asians appears to have gone more smoothly. While incidents of harassment have been reported, they do not appear to be widespread. Geula noted that while some prejudice undoubtedly exists and some people may be unsettled by the city's changing face and character, she believes the overall racial climate in the city is good.

Geula said reactions to the city's new minority population vary widely: some residents put their houses up for sale; others embrace the changes. "It has definitely added vitality to the city, through new businesses, the purchase of houses, and the involvement of children in the public school system," she said.

Organizing the Asian Community

Although Malden's growing Asian population may soon rival that of Quincy, the city's Asians have been slow to develop Asian community organizations and leaders. Only recently has that started to change.

About a year ago, Jeong and Richard Cheng co-founded the Malden Asian Pacific American Coalition. "I do feel Asians settling in Malden need to have a more collective voice," said Cheng, a psychotherapist and counselor with offices in Malden and Quincy. The goal of the organization, he said, is to share information and address issues of concern to the Asian community. Last year, members of the coalition attended a forum for mayoral candidates at which they brought up issues of concern to

Asians, including Asian access to community services and hate crime.

Cheng said he felt the need to create the Coalition after attending a city health event at which he and his wife were the only Asians present. "I was a little unhappy seeing so few Asians," says Cheng, who now hosts a Malden cable access segment addressing Asian concerns.

In founding the Coalition, Cheng joined forces with Jeong, who had been the vice-chairperson of the Malden Human Rights Commission. Jeong's involvement in community affairs was sparked by an incident in which an Asian family was being harassed by local teenagers, who had vandalized their property. Jeong brought the issue to the attention of then-Mayor James Conway.

"Our goal was really more proactive," says Jeong of the Human Rights Commission. Though there had been complaints filed with the Commission, she said much of the Commission's work involved letting the public know that racial harassment in the city was unacceptable.

And while the number of complaints has not been high, Jeong believes many people - especially the "old timers" - still feel uncomfortable with the changing character of the city. One problem is that people are often insensitive to residents whose backgrounds and cultures differ from their own. This has become especially pronounced in the current anti-immigrant political climate sweeping the country. "It has definitely been manifested in subtle and not-so-subtle ways in Malden," she said.

"Change is very scary to folks," said Jeong, who believes some residents may be disturbed when they realize that "Asians aren't necessarily going to go bowling with you." "On the other hand," she added, "people can be very open and helpful."

In observing life in his neighborhood, Cheng noted that children of different races often play together and that neighbors generally say hello to each other. But Cheng believes that Americans in general are often too busy to develop strong connections with their neighbors, regardless of their race. Moreover, he and others suggest that Asians tend to leave Malden for work and social activities, with many continuing to seek important services in Chinatown.

Cheng believes that both Asians and non-Asians need to make adjustments when they live side by side in neighborhoods. "We (Asians) have to start from ourselves," he said, adding that it's important to make an effort to know more about the language and culture of the new environment. That way, he said, "people feel we're part of the community...That is the most useful way to do it." Asians, he continued, need to "make known our intentions that we'd like to participate in the community." On the other hand, he added, non-



James Di enjoying a spring afternoon outside Malden's Government Center.



Morning at a coffee shop in Malden Center.

COVER STORY



Children learning a Chinese song at the Chinese Christian Church of Grace's after-school program.

Asians also need to adapt to the changes. "I think people need to learn. It's not just Asians."

The Chinese Church

While the Wollaston Lutheran Church became an important meeting place for Quincy's Asian community activists, the Chinese Christian Church of Grace is playing a similar role in Malden. Once a month the Asian Pacific American Coalition meets there. The small Mennonite church also has a number of programs for the city's Asian community, including an after-school tutoring and Chinese-language program for children.

Pastor Paul Cheung, who is originally from Hong Kong, said between 60 and 70 people belong to the church. Rev. Cheung said he has baptized about 30 people since the church opened about three years ago. While a substantial number of Malden Asians now attend his church, many continue to travel to churches in Chinatown, Quincy, and Lexington for services.

As the after-school program winds to a close with the singing of a Chinese song, parents arrive to pick up their children. One Malden resident has come to the church to pick up her two daughters. She notes that her parents and brothers also live in the city, though in separate houses. Before she moved to Malden in 1989, she had lived in Chinatown for eight or nine years, she said.

The Schools

The changing population of Malden is perhaps most visible in the schools, where a large number of the students are Asian. "I think it (Malden) really started changing in the last five years," said Katy Kwong, a bilingual teacher and counselor at Malden High School for the last 10 years. Many Asians now arriving in Malden are not recent immigrants but have moved to the city from other cities and towns. Among them are more professionals and more children who have grown up in the US. There are also more Chinese immigrants from Fujien Province and more Asian Indians in the school. Kwong said the city also has a substantial number of immigrant families with fathers working in restaurants and mothers employed by hotels and factories.

A graduate of Malden High School, Kwong was the only bilingual teacher in the city's school system when she was first hired as a teacher. Now there are three Chinese bilingual teachers and two Vietnamese bilingual teachers.

About 25 percent of Malden High's 1,200 students are minorities. The changing student population has had a major impact on the school. While Kwong said there have not been any major conflicts among students from

different backgrounds, she believes "there are a lot of communication difficulties." At lunchtime most students tend to eat with members of their own race - a situation that exists in many area schools.

Kwong said that when she was a student at Malden High in the late 1970s, there were just a few Asian students and they generally did well academically. "It was okay," she said. "We were really accepted."

"But now there are so many (Asian students)," she says, adding that sometimes half the students in a class are Asian. Moreover, the changes have taken place over a relatively short period. "It has not been a very natural kind of change," she said.

Kwong believes the Asian students are making the high school more competitive. White students now are sometimes afraid to take chemistry or math classes with Asian students because they worry they can't compete with them. "The math classes are getting tougher," she said.

The school's multiracial student body also requires teachers to be more careful about how they speak in class. Today's students are willing to complain if they feel a teacher has insulted their racial or ethnic group. Some teachers welcome the changes, but others have had difficulty adapting to the school's multicultural population. "They don't know how," she says. "They don't have the skill to do it."

In addition to its size, Kwong has observed other changes in the school's Asian population. She finds that some of the Asian kids born here are "just like a typical American kid" and have similar problems. While about half of the Asian students do well academically, the other half experiences more difficulties.

Kwong said she has also begun to see a fair number of Asian kids who are getting into trouble. She has seen more runaways among the girls, who may disappear from home for a month. "Now we have a lot of kids who skip school all the time," she added.

The parents of some of the students often have a poor understanding of the educational system and are afraid to interact with it, viewing it as a form of authority. "So they never even try to communicate," she said. Moreover, many parents work long hours and are unable to read the changes in their American-born children. "There are clues and I don't think they pick up the clues," she said.

"I'm just shocked myself," she said, referring to some of the changes she's seeing in the Asian student population. Now she sees parents who are afraid of their own children. "The kids are very smart now and that's really the change," she said.

"Kids are given too much power in the family because they're the ones who speak English," she continued. Five years ago she said she didn't generally

worry about the Asian kids, but now she does. "The kids before respected authority figures more," she said.

Two years ago police cracked down on a Vietnamese gang in Malden after a youth was shot at a party. Some extortion of Asian businesses was also apparently taking place. While some students may be involved in youth gangs, they tend to be associated with groups outside of Malden, in places such as Brighton or Dorchester.

Kwong believes that overall "Malden's pretty good. Now we've been here for quite some time, so I think they're a little more used to seeing us around."

Making Ends Meet

James Di sits on a bench to rest and enjoy a warm spring afternoon outside Malden's Government Center. A part-time English teacher in Chinatown and a former professor of Russian and English in China, Di and his wife rent an apartment in the Oak Grove section of Malden for \$635 a month (\$650 when a rent rise goes into effect). "It's a very quiet place," he says of Malden. "The environment is good and it's convenient."

Di and his wife moved to Malden from Boston. Di said he and his wife are having a hard time making ends meet and must now rely on their children for help. They came to the US a decade ago and have worked hard and paid taxes since their arrival here. Recently Di's wife lost her job, so they must now live on their combined part-time earnings and on the Supplemental Security Income (SSI) he has just started to receive.

To ease his financial situation, Di, 66, hopes to be assigned an apartment in a subsidized elderly housing complex scheduled to open soon in Malden. "Both my wife and I have been working very hard to pay taxes," says Di, who is a little upset by what he views as abuses by some immigrants of the social service system. Di questions how people who have never worked or paid taxes in the US can receive SSI and live in government-subsidized housing, while others who work must struggle to keep up with the rising rents of market-rate housing. "I think there is something wrong with this," he said.

Starting a Business

For many Asian immigrants the key to financial stability involves starting their own business. One such entrepreneur in Malden is Hueng Tran, who operates a small storefront manicure shop near Malden Center. It's midday and the nail shop is empty except for Tran and her daughter. Tran said she opened Nancy Nails a couple of months ago. Though business is a little slow today, she appears confident that it will eventually pick up once customers get to know her. "You have to be patient," she said.

Like many Vietnamese immigrants, Tran opened the shop because she believed it would provide her with a stable living. To become a manicurist, she went to school for a month and worked for another nail shop for a about two months. "The nails are very easy to learn," she said. "It's a very easy job and it makes good money."

Health and Elderly Services

In an effort to address a growing need in Malden for physicians who can speak Chinese, Malden Hospital recruited Dr. Y. K. Matthew Siu of Family Health Care Associates. Though only about 10 percent of his patients are Asian now, Siu said that "this year I can see it's building up a little bit more. It takes time for the practice to build up."

Siu said that about half of the Asian patients have no health insurance. Many of the uninsured have their own businesses, work for Chinese restaurants, which don't provide insurance, or are illegal.

While most Chinese continue to travel to Boston for services, he said it's important for them to have options. "I think it's more important to offer them (Asians) a choice," says Siu, who is originally from Hong Kong. Siu believes it's better to have health services close to where you live, if it's possible.

For services many Chinese continue to go the South Cove Community Health Center in Chinatown and the two hospitals associated with it - the New England Medical Center and Beth Israel Hospital. The patients are drawn to South Cove essentially because of the language and cultural services it offers Asian patients.

Though Malden Hospital plans to have a part-time Chinese interpreter working soon, the hospital currently uses an A.T. & T. telephone interpreter service to treat Asian patients. "Malden Hospital sees the need and is trying to do its best to adapt," he said.

To address the needs of Malden's Asian elderly, the Greater Boston Chinese Golden Age Center is developing programs in conjunction with Malden providers. Every Wednesday and Friday from 9 to 12 the Chinese Golden Age Center provides services for Malden's Asian elderly at Malden's Government Center Senior Center. Elders can visit the center to get help on a wide range of issues.

Many Malden elderly continue to travel to Chinatown for elder services, since language and cultural barriers continue to make it difficult for them to access services in outlying areas, said Kun Chang, assistant executive director of the Golden Age Center.

Last month, the city held an Asian Expo at Malden's Government Center to provide the elderly and others with information on a wide range of topics, including health and finances.



Students eat lunch in the Malden High School cafeteria.

ARTS

A Step Forward for Local Asian Drama

Asia On Stage moved a step closer toward its goal of creating a Boston Asian theater with the production last month of "Within the Forbidden City."

An historical drama directed by Chil Kong and written by Chinese Culture Institute director Doris Chu, "Within the Forbidden City" explores the complex relationship between the emperor Guang-Xu (Alex Chen), his concubine Lady Chen (Ida Liu), and the Grand Empress (Felice Yeh).

While the emperor is intent on creating reforms to preserve China and the weakening Qing Dynasty, the Empress is more concerned with preserving her own hold on power. On a more personal level, the Grand Empress and Lady Zhen are embroiled in a subtle but intense rivalry. A ruthless, domineering character, the Grand Empress is a woman who destroys rivals she can't control. Lady Chen, on the other hand, is also independent-minded and strong-willed. The Grand Empress orders the emperor's concubine to be thrown into a well after she discovers a plot to



Ida Liu, Felice Yeh, Alex Chen, and Jose Sia in "Within the Forbidden City."

remove her from power.

Especially striking were the play's elaborate and colorful period costumes, which were designed by Doris Chu and Elena Ivanov. The stage design by Tang Pei-jun was also effective, though its subtlety was diminished by the unwieldiness of the Massachusetts College of Art's Tower Auditorium.

Last year, Asia On Stage produced the "Wild Land," which suffered from flawed acting. Though the acting of several major characters in "Within the Forbidden City" was uneven, the play overall had a far more professional feel to it than last year's production.

Felice Yeh gave a controlled and consistent performance in her role as the Grand Empress, while Jose Sia effectively played the palace eunuch Li Lian-Ying with a combination of humor and vindictiveness. Several of the characters playing minor roles as court attendants also performed well.

-R.O.

Books: A Portrait of Today's Vietnam

In "Dragon Ascending" by Pulitzer Prize-winning reporter Henry Kamm, Vietnam is portrayed as a rapidly changing country striving to modernize but constrained by historical, ideological, and economic obstacles.

Kamm's views are based on many years of reporting on Vietnam for the New York Times as well as recent interviews with today's Vietnamese. In his book, he offers a broad overview of Vietnamese history as well as a complex analysis of the country today.

While the analysis offered by some observers is that Vietnam may follow the model of Hong Kong, Taiwan, Thailand, Malaysia, and Singapore to become another successful Asian economy, Kamm suggests that Vietnam still has a long way to go before it can lift itself out of poverty and enter the modern world.

At the heart of current Vietnamese government policy is the principle of "doi moi" or change for the new. It's a process that involves shedding much of the economy's previous centralized control to allow more individual initiatives as well as seeking out foreign investments.

Coexisting with this changing policy is the continued presence of Marxist ideology. While some of the older officials still publicly espouse Marxist thought, their policies and actions tend to deemphasize some of the most important socialist policies, including providing access to adequate health care

and education. Instead, government officials often have as a priority maintaining their own power. "Today those in power are the greatest beneficiaries of reform," one academic tells Kamm.

In today's Vietnam, rigid political control from the top down remains in place. As in China, the Government promotes itself as representing the people's best interest - without, of course, asking the people what they think about it. In 1994, for example, General Secretary Do Muoi's policy statement called for the continuation of one-party rule. "We should establish social order and discipline, oppose all manifestations of extremism in democracy," he said. "We must use dictatorship against all elements acting against the Motherland and encroaching upon the interests of the people."

In today's Vietnam, there are also idealistic socialists like Dr. Duong Quynh Hoa who are appalled by the new direction in which the country is moving. "We fought for freedom, independence, and social justice," she said. "Now all is money."

Kamm is also adept at analyzing the age-old tensions that exist between China and Vietnam and Vietnam and other Southeast Asian countries such as Cambodia and Thailand. Vietnam's war with China in 1979 was in part a result of Vietnam's invasion of Cambodia and decision to ally itself with the Soviet Union.

And while Vietnam appears to be fol-

lowing the Chinese model of economic reform, Vietnamese leaders seem to prefer doing business with the US than with China. Though Vietnam recently fought a war with the distant US, it has in the course of its history fought many with its neighbor China.

"Dragon Ascending" also explores the lives of several Vietnamese dissidents. Perhaps the most impressive is the writer Duong Thu Huong, whose books have been banned in Vietnam and who was jailed by the government. Duong has been unsparing in her criticism of the hypocrisy of the ruling elite in her writing. She tells Kamm that what sets her apart from the officials she criticizes is probably best explained by something she told the person who signed her arrest warrant.

"What you don't understand is that I am not like you," she said. "I don't do what I do in order to be remembered. I oppose you because I want to, and it pleases me to oppose you. Earlier I volunteered against the Americans, against the Chinese, and now I'm volunteering against you with the same force. My motivation is always the same."

Reforms in Vietnam have also brought with them growing social problems. The quality of health care is declining, education is more expensive and less accessible, and prostitution is on the rise. There are still many hungry people in Vietnam and the country remains technologically poor and backward.

While superficially Ho Chi Minh City may be starting to look prosperous again, Kamm suggests that the underlying reality is less bright. "The remarkable increase in cars and motorcycles reinforces the impression," he writes. "However, this is a superficial prosperity, based largely on smuggling and of little benefit to the overwhelming majority of the population."

Kamm also notes that great imbalances in wealth exist between Saigon and the surrounding region, and between the north and the south, which remain like distinct countries. Problems also exist in the countryside, where villagers are faced with official corruption and few opportunities to improve their lives. More attractive than finishing high school for many young people now is acquiring a new cassette player, TV, or motorcycle.

In the end, Kamm suggests that the Vietnamese are a talented welcoming people who nevertheless have their work cut out for them as they struggle to recover from their war-torn past. "The communist party's faith in an alien ideology rather than the native gifts of its own people held the country down, demoralized its population, and made Vietnam a backwater," he writes.

-by Robert O'Malley

Lexington Public Schools Assistant Superintendent For Curriculum and Instruction

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TRADITIONS

The Ritual of Chinese Birthdays

By Fred Chin

He who holds to the rites (Li) is never confused in the midst of multifarious change; he who deviates therefrom is lost.

Rites - are they not the culmination of culture?

Hsun Tzu

By Chinese tradition, a person's birth anniversary is a time to recognize personal accomplishments accrued and social favors received. It is an occasion for a family to extol the values of respect for elders, social harmony, and appreciation of life. A birthday celebration is an occasion for communal thanksgiving.

This fundamental principle of birth celebration favors individuals who have lived a productive life. Birthdays are formally celebrated only for mature adults. Children and youths are exempted from giving thanks in the form of a social affair.

This is part one of a two-part article on Chinese birthday ceremonies. In this article, rituals for youths and newborns will be discussed; in part two, which will appear in the June 7 Sampan, the details of birthdays for adults will be covered.

Honoring Longevity

Formal birthday parties for adults are called Honoring Longevity (Pai Shou in Chinese). They are usually given for men and women over 50. The 60th birthday is considered the most important. By Chinese calculation, a 60-year-old person has lived the full Chinese calendar cycle charted originally in the Shang Dynasty around the 10th century B.C.

Astrologically minded persons regard birthdays as transitional points of family life, career, wealth, and health. The birthday is the time of an individual's life when personal fortune changes. If the omens are bad, celebration is avoided. Perhaps an informal observation, or a simple thanksgiving service at a temple may be performed. To formally celebrate a person's birthday at each anniversary is not a Chinese tradition.

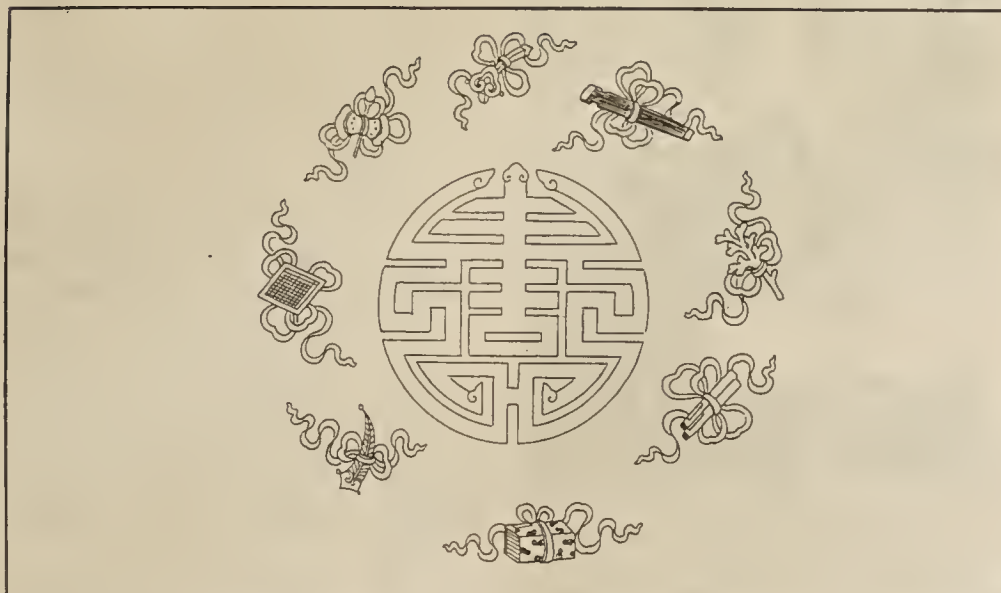
When a celebration is treated as a birthday party, it is not necessary to hold the event on a person's actual birth date. However, the celebration should be observed before - never after - the actual date. A time when the entire clan can conveniently get together is usually selected.

Celebrations are held by children for parents. For married parents, ceremonies are conducted for both as a couple. A date that falls before the two birthdays is usually selected.

Choosing a Date

To observe ceremonies, it is a custom for the Chinese to select propitious times and dates that will bring peace and harmony to the family. A secular culture that places man at the center of the universe believes that human behavior initiates a chain of favorable or unfavorable consequences affecting fellow humans and the environment. For ritual observations, Chinese families seek the comfort of doing "the right thing at the right time" to harvest and harmonize constructive energies released by heavenly bodies, the forces of the earth, and people. Sensitivity and courtesy are observed.

Chinese time is figured differently. A Chinese lunar month has either 29 or 30 days, and is not split into weeks. It is culturally valid to hold formal affairs on a Monday or Tuesday. By the Chinese calendar any day of the week can be auspicious. Days of the new and full moon are considered holy for Buddhist Chinese; at this time, meditation is customary. To avoid what the Chinese call a collision of events or energies, some people prefer to celebrate on a favorable



The decorative character Longevity surrounded by symbols of the Eight Treasures. Among the Treasures is the ritual mirror (left center), an important cultural object derived from Buddhism. It symbolizes self-reflection or "knowing the self" as a desirable personal characteristic.

date rather than on the actual birth date.

A Chinese leap year has 13 or 14 months. To hold a ceremony during a leap month is not traditionally favored. Other rituals exist to honor parents and elders during leap months.

With regard to time, a two-hour period is figured into one Chinese "hour" within a 12-hour Chinese time-cycle. For instance, if a ceremony is scheduled for noon, it is acceptable to perform this event between 11 o'clock and 1 o'clock. Incidentally, the central point of reference for figuring Chinese time is not local time, but time in China.

Birthdays for Youths

Celebrations for youths are also a thanksgiving event. Instead of focusing on the youth's age, the occasion remembers favors received. To celebrate, families conduct services called Returning Protective Favors. Religious families go to a local temple, while secular families have the same service at home. The service is an occasion to express gratitude to the ancestors or to heaven and earth (Providence). Regardless of the age of the youth, families by custom use this opportunity to promote goodwill and unity within the family and among relatives.

Many contemporary Chinese avoid giving birthday parties for their young children to dissuade egocentric developments. Morally strict Chinese households continue to require their children to say formal "thank you" with three bows to parents and grandparents on the morning of their birthdays. A visit to the home of a godparent (or godparents) is also a standard custom.

When birthday gifts are presented, it is done to reinforce values of grateful love. The ubiquitous red envelope with money inside is given for good luck.

Red Eggs Party

Thirty days - plus or minus several days - after the birth of a baby, Chinese families observe the ritual of the Full Month celebration.

A family may select an auspicious date convenient to their lifestyle from the lunar calendar. The celebration may be a simple basic ritual, or it can be formal and elaborate.

The ceremony is done for all male and female babies regardless of their birth order. For the children, the event is popularly referred to as the Red Eggs Party. It is a family occasion of joy and happiness. Such a party for family and invited guests can be held at home, at a restaurant, or at a local monastery. By the way, visiting a temple (miao) carries a different meaning than visiting a monastery (szu). These two establishments for the Chinese have dissimilar aims, practices, and beliefs.

Chicken eggs stained with red food dye are a ritual staple. The red eggs sym-

bolize good fortune and fertility. They are distributed to neighbors, friends, and family.

Other traditional food featured at a newborn's party are a sweet-and-sour ginger shoot and yam delicacy; a special brandy and chicken soup brewed with peanuts, mushroom, pig tails, preserved lilies, and rice wine; a stew of pig's knuckles, molasses, and black vinegar; and a dish made of chicken and ginger sauteed with black mushroom and sesame oil.

At this party, women are permitted to indulge in alcoholic drinks - usually straight brandy or extra bowls of chicken brandy soup. It is quite a sight to behold intoxicated women having fun at dinner or at the mahjong table.

Baby Birth Rituals

On the day of this Full Month party, a ceremony is performed at an auspicious time to welcome the baby into the family. This is the traditional moment when a name is given to the baby. Prior to this day, the baby is not addressed by a name. This custom has been shaped by an earlier, more cautious time when infant mortality was high. This ceremony is also the baby's formal induction into the human world.

Amidst the fragrance of sandalwood incense and the glow of ceremonial candles, this ritual initiation begins with the shaving of the baby's hair and eyebrows. This symbolizes the shedding of a former life for a new incarnation. Besides the Buddhist interpretation, other beliefs also exist. Some view the cutting of the hair as a ritual to remove undesirable Yin traits from the womb-life in order to grow Yang vitality for a full-fledged life.

Looking like a new doll, this hairless nude baby is then ritually anointed with a bath in a new basin of sweet water boiled with dried pommelo peels. The baby is then dressed in a new red color ceremonial gown and cap for the ceremony.

The ceremony consists of:

- 1) Offering of thanks to Heaven and Earth.
- 2) Blessing the baby.
- 3) Presentation to the ancestors.

For the thanksgiving, a table facing the sky is set with ritual offerings. Present is the usual platter containing the three essences of living - life, spirit, food - represented by a chicken, innards, and a slice of pork. Other offerings displayed are three cups of wine and three bowls of rice, sweets, pastries, and fruits. The number three stands for continuity - the past, the present, and the future. Together on the table is another platter of symbolic blessings wished for the baby in the future.

Seated next to the table, the mother or paternal grandmother holds the baby as the child is anointed with the items of

the symbolic blessings. Each item is removed from the platter and passed in a circle over the baby's head three times.

These items include a pair of red eggs for happiness and fertility; two stems of scallions for wisdom; a box of makeup powder for good looks; a mirror to reflect introspection or the ability to "know thy self"; two red envelopes with money for luck; and gold and jade jewelry for wealth. The last ritual wishes are made when the items representing the three essences of living are smeared on the baby's lips. After putting the jewelry on the baby, older siblings and cousins strap the baby on their back and take a short walk out of the house. This ritual instructs older siblings on the responsibility of showing their younger relative the outside world.

During this promenade, the ancestors are honored as each of the older children bow three times in front of the altar with the baby strapped to his or her back. This completes the standard Chinese tradition for newborns. Religious families may include a trip to a local temple or monastery. The family and invited guests later sit down for a lunch or dinner reception.

How Old Are You?

Ever wonder why Chinese confuse their chronological years (nien) with formal Chinese age (sui)?

By Chinese reckoning, a child is age one (sui) at birth. At each Chinese New Year, the child picks up another sui. To figure sui, tradition does not reckon the actual birthday.

When birthdays are reckoned by Western custom, a Chinese sui is one or two years more than the chronological age (nien). A person born at the end of the lunar calendar picks up two extra years in Chinese age (sui).

For obituary or biographic references, it is customary to add three extra sui to a person's age as a sign of post-mortem respect.

As the rituals here suggest, the appreciation of life is a strong Chinese cultural value. Hope is recognized as a cornerstone of life. Rituals for youths and infants call for character development. Values of respect and family are instilled.

Analyzed on its own merits, birthday rituals are consistent with a Chinese secular world view. Social achievements are valued. Older and exemplary role models are honored. Longevity is prized as the ultimate factor of success in life.

A culture that never recognized accountability to a higher creative power gives tribute to personal responsibility as a moral force determining one's destiny. Mutual respect as a spiritual force in social and family relationships is emphasized.

The ritual gift of money in red envelopes is not strictly mercenary. The varied social messages of this ritual depend on the situation. These include love, care, obligation, legacy, honorarium, reciprocity, celebration, and appreciation.

Let Us Hear from You!

If you have questions, or comments good and bad; need more information; or want to share personal anecdotes relating to Chinese ritual at birth anniversaries, please write to us. Your response to the article is most appreciated. Sampan will print letters along with the author's responses as a way of sharing community experiences with readers. Address your letter to: Chinese Tradition, Sampan, 90 Tyler St., Boston, MA 02111.

(Fred Chin is director of Social Support Services, 30 Kneeland St., 3F, Boston, Tel.: 451-5188.)

Calendar/Short News

CALENDAR

Viridian Artists: Through May 25, at the Chinese Culture Institute, 276 Tremont St., Boston. The works of 28 artists from different regions of the US and abroad.

Japan Week: May 28-31. At the World Trade Center, Berklee Performance Center, Walter Brown Arena (BU), and Quincy Market. All events are free. Tea ceremony demonstrations daily at the World Trade Center. For information on Japan Week events, which include poetry readings, exhibits of cultural artifacts, performances, martial arts, etc., call 536-4100.

Welcome to Asian America '96: Drama, Poetry & Dance: May 16, 17, 18, 19, 23, 24, 25, 8 p.m. (except 5/19 at 3 p.m.) At the Black Box Theatre, Boston Center for the Arts, 539 Tremont St.,



News anchor Virginia Cha of Channel 4 was master of ceremonies for the 10th Annual Asian American Unity Dinner Gala. More than 1,000 people attended the May 4 event at the Sheraton Boston Hotel.

Boston. Tickets are \$12, \$7 (students & seniors). For reservations and sales call 426-0320. The program includes "Going to Seed," a play by Rosanna Yamagiwa Alfaro; and "Dance, Shiva, Dance," a performance of Indian classical dance by Neena Gulati and others, and a reading of Bengali-American poetry by Dr. Sajed Kamal.

"Proudly Queer, Proudly Gay": June 1, 6-10 p.m., at Bolt, 174 Lincoln St. An evening of delicious Asian food and delightful entertainment by local Asian Pacific American performers to raise money for HIV/AIDS prevention work. Sponsored by the Massachusetts Asian AIDS Prevention Project (MAAPP), the Massachusetts Area South Asian Lambda Association (MASALA), and the Queer Asian Pacific Alliance

(QAPA). Tickets \$10 in advance, \$12 at the door. For more info. call 499-9484 or 262-5744.

Summer Job Hopeline: 635-4673. May 13 through May 24, for teenagers 14-17 seeking summer jobs with the Boston Youth Clean-up Corps. The line is open Mon.-Fri. 3 p.m. to 6 p.m. For Boston residents only. A Social Security number is required. Jobs are on a first come, first-served basis.

AIDS Pledge Walk: June 2, begins at Parkman Bandstand on Boston Common. Registration at 7:30 a.m. For info. call 424-9255.

Central Artery Ramp Task Force Meeting: May 21, 2 p.m., at CCBA, 90 Tyler St., Chinatown

SHORT NEWS

Poster Winners

The Chinatown Beautification Committee has announced the names of the winners of the third annual poster con-

test. In the Junior Category (grades K to six), the first prize winner was Felix Chin of the Josiah Quincy School. In the Senior Category (grades seven to twelve), the first prize winner was Jeffrey Lin of the Kwong Kow Chinese School.



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Minorities and handicapped elderly are urged to apply.

Winter Valley I has one, two bedroom, and barrier free units. Winter Valley II has studio, one bedroom and barrier free units. They are owned and operated by Milton Residences for the Elderly, Inc. located at 600 Canton Avenue, Milton, MA.

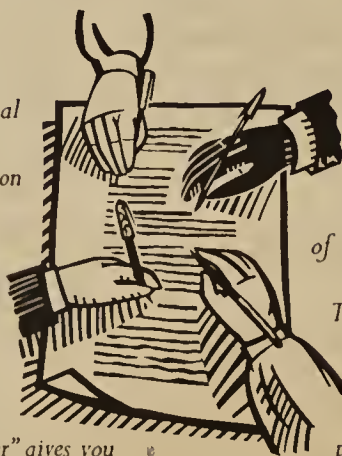
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that actively promote diversity are represented in the pages of the section. Also, don't miss The Globe's Diversity Job Fair on May 22, where you can meet prospective employers who want to foster a diverse work force. Admission is free, and the fair runs from 9 a.m. to 5 p.m.

WORKING TOGETHER: DIVERSITY AT WORK. MONDAY, MAY 20.
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The Boston Globe

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千佛寺即將開光

座落在昆士西部的千佛寺謹定於七月二十八日舉行佛像開光大典。開光乃是佛教諸儀式之一，佛像落成後，擇日致禮而供奉之（行開光法會），謂之開光。

開光法會其場面之盛舉，可令頗多衆生得益，理由乃屆時有很多造福之因緣，乃至一香一花，功德均不可量。之所以有今天莊嚴殊妙的千佛寺，又能踏上開光這一非常的路程，全仗十方善信鼎力相助。經云：「禮佛一拜，罪滅河沙」。如今，波士頓的人們善根現前，拜佛有所去向，這種殊勝的因緣，全憑十方善信的開心捐獻，誠為功德無量。然而，美中不足皆有之，尚有甚多項目不能完成，希中方善信開心（開心乃本能的歡喜心，不是勉強的煩惱心）共同來完成屬於你、我的千佛寺。尚未完成的項目有金佛像、大玉佛、藏經柜、山門、拜殿、大磬、木魚等等。詳情請來電諮詢（617）775-7745 或親臨千佛寺。地址是 53-55 MASS AVE., QUINCY MA 02169。

為開光大典作準備事宜之故，本寺誠徵開心義工服務，開心者可向本寺填寫義工表格。

華人佈道會設 SAT 班

波士頓華人佈道會將於六月二十九日起，為高中學生開設 SAT 暑假補習班，幫助有意升讀大學者獲取好成績，以利申請學校。

華人佈道會表示，這個補習班適合要升十二年級的高中生報名入讀。課程時間為每週六的上午九時半至下午一時正，由六月二十九日至八月十日止。授課老師將為來自哈佛大學、麻省理工學院、衛斯理學院、波士頓大學、麻省大學以及其他大學的有經驗學生。上課的內容則包括考前預備、作答技巧、模擬考試及申請大學的須知、注意事項等。

為強調學習效果，每班只收十五人。學費及書費每人四十元。查詢請洽華人佈道會（六一七）四二六·五七一。

前列腺癌預防計劃

中華耆英會在波士頓老人事務處的資助下，再次舉辦「前列腺癌預防計劃」講座。在去年，這個計劃曾得到相當熱烈的反應，而華裔對此類活動都相當關注。因此，希望今年能夠引起更多華裔關注及認識。

這個計劃計劃是通過講座、小冊子及熱線服務來喚起和加深華裔老人及家人對前列腺癌的認識。繼肺癌之後，前列腺癌是美國男性第二大死因。除年齡增長，患前列腺癌的機率也越大。前列腺癌成為絕症，但早期治療康復的機會較大。故這個機會之目的，是鼓勵所有五十歲或以上的男性，作前列腺檢查。

熱線服務，方便僑胞問及有關前列腺癌的問題。服務時間：逢星期一至五，下午一時三十分至四時三十分。

同時將於五月份舉辦「前列腺癌預防計劃」講座。日期如下：

日期：五月二十一日（星期一）
時間：下午二時至三時
地點：JCHE（老人屋），
30 WALINGFORD ROAD,
BRIGHTON MA 02135

講員：CARLETON MERRILL 先生會
患前列腺癌，他會現身說法，講述患前列腺癌的經歷、診斷及治療方法。

日期：五月三十日（星期四）
時間：中午十二時至一時
地點：君子樓（大堂），
5 OAK STREET WEST,
BOSTON MA 02116

講員：蕭蔭強醫生
內容：什麼是前列腺癌；預防之道及診斷；原因及療效；預早診斷及治療方法
查詢有關講座或熱線詳情，請電 423-0719 與都先生、789-4289 與梁小姐或吳小姐聯絡。

前列腺健康講座

前列腺癌是美國第二位最普遍致死的癌症。為此，BROOKLINE 公共健康部和西區老人服務部聯合舉辦「前列腺健康講座」；由中華耆英會主講。

講座日期：五月二十三日（星期四）；時間：十時至十一時；地點：BROOKLINE 公共健康部，11 PIERCE STREET, BROOKLINE MA。

及早發現，可挽救生命。BROOKLINE 公共健康部鼓勵所有五十歲或以上的男性作前列腺檢查。BROOKLINE 將安排兩次免費檢查。第一次有中文翻譯。

①日期：六月四日（星期二）
時間：上午十時三十分至三時十五分；地點：BROOKLINE 公共健康部。

②日期：六月六日（星期四）
時間：下午六時半至八時半；地點：BROOKLINE 公共健康部。

如有疑問，請電梁小姐或吳小姐，電話：789-4289。

中華耆英會募款餐會

中華耆英會訂於五月三十日，星期四晚六時假華埠龍鳳酒樓舉行一年一度的募款餐會。歡迎各界人士、公司行號團體踴躍參加以支持本會工作。

中華耆英會是麻州主要針對華裔人士為主提供各項老人服務的牟利性社會服務機構。在透過本會轄下三中心及外展服務據點，提供社會服務、營養午餐、老人日間護理中心、聯誼中心、社區就業服務、文康活動及生命線等服務。

上敘各項服務經費大多來自善心人士、公司行號贊助及政府經費撥款。自聯邦政府緊縮各項服務方案經費，另一方面華裔人士之日益增多，老年人口及對老人服務需求增加，尤需各界人士、公司、團體之贊助以順利開展各項服務，有意參加募款餐會者可向本會三中心洽詢購票。票價自耆英優待券十五元起，一般券三十元到個人榮譽券一百元或團體贊助五百元及一千元兩種。如有疑問或有意購票請洽本會：君子樓（423-7560）、康樂樓（542-7458）、白禮頓樓（789-4289）。

端午節龍舟賽

波士頓是美國第一個舉辦端午節龍舟賽的城市，自一九七九年至今已有十餘年歷史，以慶祝這個中華民族傳統節日並紀念二千多年前投江自盡的中國愛國詩人屈原。

今年的波士頓、香港龍舟節，將於六月二日星期日中午十二時至下午五時在查爾斯河近哈佛大學一側的河畔與河面上舉行。二十余支來自波士頓地區的龍舟隊將乘專門從香港運來的龍舟進行比賽，賽程六百四十米，賽舟長三十九呎，每舟有二十名槳手，一名舵手和一名鼓手。獲勝的隊伍將於八月份到紐約參加全美比賽，再次獲勝則可參加明年六月在香港舉行的國際龍舟賽。

六月二日賽龍舟當日，岸邊還有京劇、歌舞、日本鼓等亞裔文藝表演、工藝美術活動及亞洲美食品嚐。

紀念六四

燭光悼念會

今年六月四日是天安門民運紀念日的第七個年頭，本市仍將同往年一樣舉辦燭光悼念活動，時間是一九九六年六月四日晚八時，地點仍在哈佛大學音樂學院禮堂。今年的悼念會由香港海外人權民主會主辦，當日活動分兩部分，先在禮堂內舉行紀念發言和播放當年民主運動的記錄影片，主講人有六四後被捕入獄的王軍濤和劉剛。劉剛是最近剛剛逃離中國大陸來到美國波士頓。紀念活動的後一部分是在禮堂門外草坪上舉行燭光悼念與討論，討論會將由詩人貝吟主持，一些參與過八九年民主運動的人士將做發言，也歡迎與會者自由發言，表述對中國民主運動的感觀。有關六四紀念活動的詳情可電洽：（617）350-7566。

電視首播《天安門》

為紀念六四屠殺七周年，公共電視台的「前線」(FRONTLINE)與「獨立電視服務」將於今年六月四日星期二晚九時在電視台首次播出紀錄片《天安門》，請參照本地電視預告注意收看。

由美國制片人卡瑪和高富貴制作的大型紀錄影片《天安門》自一九九五年上映時便受到社會的關注與爭論。中國政府亦對該片提出多次抗議。該影片在波士頓美術館電影廳上映後，極受觀眾歡迎。最近，制片人又重新對這部長三小時的電影進行了剪接改制，編成一部兩個半小時的電視片，並於六四之夜首次在公共電視台放映，以使更多的觀眾看到當年天安門廣場上的真象。



領取失業金過程中的幾個具體問題

(之二)

申請失業金被拒絕 (Disqualified) 以後

怎麼辦?

有的人申請失業金以後，經過審查，最後收到一封信，通知你，因為...原因，你沒有資格領取失業金... (Disqualification Notice)。許多人的反應是，既然沒有批准，就算了。其實，基層辦公室拒絕你以後，你仍然有可能繼續領取失業金的。因為自從你申請以後，在一年之內都是有可能領取到失業金的。有兩個辦法使你能領取到失業金。一是上訴，二是找到一個工作以後再失業。現在分別述後。

上訴、聽證 (Hearing, Appeal)

一條途徑是要求聽證 (Appeal or Hearing)。

當你的申請被拒絕以後，你要收到一個書面通知，並說明拒絕的原因。如果你認為基層辦公室的決定不正確，你可以在決定日期(不是發信或收信日期)十日之內提出上訴，(或稱要求聽證)。其手續很簡單，就是在通知書背面最下面部分填入你姓名，社安卡號碼，並簽名寄回。如果在決定日期十日以後才要求聽證，就要算是遲上訴。那就增加許多麻煩。如果一旦你提出上訴，寄回上訴表格以後，下面幾件事就需要十分注意了。

(一)一旦基層辦公室收到你上訴材料，他們將把你的材料轉至上訴部門 (Hearing Department)。之後，你將要收到兩封信。這些信是由上訴部門發出的。第一封信是通知你，上訴部門已接到你上訴要求並告訴你何日何時到何處進行上訴。你必須按時到上訴地點上訴。

上訴共分三個層次：即聽證上訴 (Hearing) 和理事會復查 (Board Review) 和法院。如果基層辦公室拒絕了你的申請，上訴又沒有勝訴，便可以在基層辦公室決定之日三十日內，向更上一層 (Board Review) 上訴。如果再敗，還可以到地區法院 (District Court) 上訴。

雇主和雇員有相同的權利。如果雇員勝訴雇主仍有權向更上一級上訴，直到法院為止。

(二) 如果你的申請被拒絕，一旦你提出上訴，那麼你仍需要把每兩周一次的申請卡按時寄回，但沒有支票。你必須按時寄回。一直到將來如果你勝訴，DET 將把你寄回卡片周數的支票一次補發給你。如果在等待上訴時沒有將申報卡寄回來，將來補發支票將受影響。

(三) 如果基層辦公室批准你失業金，你的雇主提出上訴，和你上訴手續一樣，你將收到上訴部門兩封信，第一封信告訴你，你的雇主已提出上訴。第二封信告訴你，何時何地地上訴。在等待上訴時間內，你應該按時寄回申報卡片按時收到你的失業金，直到上訴完畢。如果你勝訴並不影響你領取失業金。如果你敗訴，則所有你領取的支票全部需要退出來，或者你向更上一層上訴。不要認為已經領取到失業金，而不理會對方的上訴。如果雇主上訴，到時候你沒有出席，你將被判敗訴。從第一周開始所領取的失業金要全部退出來，除非你提出更高一級的上訴，並且要勝訴，方可繼續領取失業金。因此，盡管你已經被基層辦公室批准，並已在領取失業金，也不能掉以輕心，如果接到什麼信件，一定要弄懂它，不要不理不睬。

再次失業

如果你申請失業金，沒有被批准，除上訴以外，是否有辦法繼續領取失業金呢？回答是可能的，但你必須符合下列條件：

沈曉聰

(1) 在被拒絕以後，你必需找到工作，又再次失業；(2) 工作時間長短不少於八周，而且每周所得工資不能少於你應得的失業金金額；(3) 你的再次失業理由必須是可以被批准的原因 (例如被裁員)。

如果具備上述條件，可以在失業以後，立即與有關辦公室聯繫，並申請重開 (Reopen) 你的申請。你必須提供至少八周的工資單。每張工資單的金額不能少於你應得的失業金金額。因為 DET 的工作人員要把你最近工作的八周工資金額打入電腦。經過這一手續，你可以繼續領取你的失業金，直到領完為止。

為了便於理解，舉例如下：

某人申請失業金，應該領取一百五十元一個星期，在第一次申請後被拒絕，該人很快找到了一份臨時工作。某餐館有人休假，他就被臨時雇用，月薪八百元，工作了兩個月，休假人回來上班，他因此再度失業。這時該人到所在辦公室去「續卡」(重開，或 Reopen)。以後他得到失業金，直到領完。這里應指出所謂八周工資，不限於一個雇主，可能工作兩三個地方，這都沒有關係。

暑期家長佳音

暑假又將到了，如何為你子女安排暑期學習生活是家長至關注的事，布蘭尼教學書店 (Brannly World Book Co.) 推出整套不同年齡層次的課外輔導讀物供你參考。

課本不但內容新穎豐富，而且以遊戲方式開發智力和思考，增強推理組合和計算能力，在輕鬆自由發揮的練習中引發提高青少年學習信心和興趣，收到事半功倍、成績斐然的效果，是家長給子女暑期最好的禮物。

於一九九六年五月十九日(星期日)上午十時半至下午二時，在廣教學校展銷，歡迎光臨指導和購買。

風水掌天地 招認愚居士

擺放魚缸的位置

我到朋友家中看風水，有很多家庭都有養魚，為了美化家居，又或者為了風水問題而養魚，不錯！魚缸可以催財又可化解煞氣，風水學自然是離不了水，經云：山管人丁水管財，在古代風水學對來水及去水都很重視，認為對宅運的吉凶盛衰都有很大的影響，如果你將魚缸放錯了位置，不但催不到財入屋，又化解不到煞氣這就麻煩多了，究竟魚缸應該放在哪一個位置呢？我認為現時七運期間，魚缸應該放在震宮(東方)是水的正神位，又或者放在坤宮(西南方)是水的照神位，宮位要旺，不是旺起魚缸，養魚之數目要六條金色，一條黑色，八條更好，一、六、五行屬水比和，八是財星，一與六數是文昌，對行政人有利。

擺放魚缸的禁忌

(一) 魚缸不能高過人。(二) 魚缸不能向正爐灶。(三) 魚缸不能放在任何神位之下。(四) 魚缸要放在屋前，不能放在屋後。屋前是迎財，屋後是退財。(五) 魚缸不能放在五黃凶星所到的位置，養魚必死。

Distance Learning Technical Coordinator

The University of Massachusetts Boston is seeking applications for the position of Distance Learning Technical Coordinator. Candidates will be responsible for maintaining equipment, software and network connections used in distance learning and videoconferencing both at University and remote locations as appropriate. Also responsible for installation, maintenance, troubleshooting, training, and other related forms of technical support and assistance to users, as well as development of applications of information technology for distance learning.

Qualifications: Bachelors Degree or equivalent experience required. Experience in computing and telecommunications applications. Higher educational setting preferred. Proficiency with Macintosh and Windows platform operating systems, networking and telecommunications. Ability to design, install, and set up remote-site LAN's and stand alone installations. Both supervisory and good interpersonal skills are essential. Some evening and weekend work may be required. Please send your cover letter, names and addresses of three references to Office of Human Resources, P.O. Box 125, University of Massachusetts Boston, 100 Morrissey Blvd., Boston, MA 02125. Application review will begin on June 3, 1996 and continue until the position is filled. An Affirmative Action, Equal Opportunity, Title IX employer.

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李澄志攝影室開幕

一九九六年四月二十六日，新罕布州納施華市長為新近在該市開業的一家華人攝影室剪彩。這家藝術攝影室的主人李澄志先生來自台灣，原來學的是經濟和電腦專業，但他一直愛好攝影藝術，從德州大學取得電腦碩士學位後，他全家搬來紐英倫地區，原打算在高科技電腦公司求職，但卻應聘幹起了所熱愛的攝影工作，而且就此不可罷休。李澄志擅長室內人像藝術攝影，從為其他攝影店工作到自己獨立攝影，他拍攝過數不清的男女老幼人像，而拍得最多的是「美女頭像」，這也是因為他的妻子賈莉莉女士是梅林凱美容直銷公司督導，經常為培訓美容顧問和顧客舉辦美容講座，便請丈夫為女賓們拍攝化妝前後的對比照或經美容的藝術像，夫妻倆配合默契。

李澄志任職獨立攝影師已有幾年，但以往多是上門服務或在家的攝影室為顧客拍照，擁有一家專業藝術攝影室是他多年的夢想。一年多以前，他通過了國際攝影師執照考試，這項考試要經過嚴格的筆試和攝影作品甄選，他都順利過關，成為該國際攝影師組織中為數不多的華人成員之一，也是全新罕布州納施華市有的數名持有此執照的攝影師之一。今年春節，他在新罕布州華的幹線路旁租得店面，正式開起了這家「李澄志攝影室」(John Lee Photography)，使多年的夢想成了真。



攝影家李澄志的兩件寶是照相機和妻子賈莉莉--主管從家務到生意業務的賢內助。

美國人看中國

腐敗的惡性循環

蘇偉辭

據說，腐敗在中國社會裏已經普遍化了。具體的統計很難得，不過在海外電子刊物《華夏文摘》上能看得到一些。一九八二年檢查機關立案中貪賄案有六千三百八十一件，牽扯縣團級幹部二十九人、局級幹部二人，追繳額達到二千一百七十萬元。一九九三年檢查機關立案中貪賄案有一萬三千一百四十八件（是一九八二年的二點一倍）。其中十萬元以上的有九百五十五件，五十萬元以上的有七十七件，一百萬元以上的有二十七件，挪用一百萬元以上公款的一百零八件。貪賄案牽連縣團級幹部一千零三十七人，廳局級幹部六十四人，部級幹部一人；追繳額達到二十二億元（是一九八二年的二點一倍）。考慮這十一年的通貨膨脹，追繳額還是增加了約五十倍。

一九九四年一月八日的《華夏文摘》上有類似的報告：「根據中國最高檢察機關的報告，在八八到九二年的五年中，國家工作人員貪污受賄的犯罪上升，五年間立案偵察的貪污賄賂案件達到二十一萬件，法院判決了有罪人犯七千七百多人，其中受賄一百萬元以上的有三十人，最高的達到三百一十三萬元，省、部級幹部四人。但是這個數字是保守的。」

接著政府做出努力，一九八二年、一九八六年、一九八九年、一九九三年發起了全國性的反腐敗運動。由此可見，腐敗被承認為國家級嚴重的問題之一。以這類的統計能掌握一般腐敗狀況，可是統計不過是一種數字，不能表示具體的情況。那麼，腐敗怎麼影響老百姓的生活呢？現在做什麼事都要托關係、走後門或者錢辦事，例如上學、找工作、轉職、調動位置、選專業、看病、辦執照、買火車票、打官司等等。走後門並不是人品不好的人才做。辦事時有一點點權力的人要求給禮物、紅包，否則就什麼都不辦。這樣連品行正直的君子只好拿錢才辦。而事大的時候小官要求的紅包會達到幾個月工資。民諺，諷刺紅包的有「錢到公事辦，火到豬頭爛」，嘲笑走後門的有「看別人走後門，別生氣；自己沒後門，別喪氣；自己有了後門，別客氣」。

分析腐敗問題之際，可以指出幾個原因。簡單地說，吃公款的人太多，而他們的工作不是出產品的，也不是提供有價值的服務，不得不向人民大量集資。不過人民不富，吃公款的「公仆」太多，人民不能養活公仆，因而公仆的工資較低，公仆若沒有外快就以權換錢。而近年的貪污程度極大，甚至傷害經濟的發展，這種傷害回到頭，人民更少有錢養活公仆。這就是一種惡性循環。加之在中國司法不獨立，新聞媒介沒有言論自由，難以控制、監督腐敗行為。

②王兆軍、吳國光著，「鄧小平之後的中國：十個重要問題」，（華夏文摘），一九九四年一月八日。
③包連信等著，「反腐敗建議書」。
④王兆軍、吳國光著，「鄧小平之後的中國」。
⑤蕭復興著，「民謠小考」，（華夏文摘），一九九四年六月十日。
⑥王兆軍、吳國光著，「鄧小平之後的中國」。
⑦王兆軍、吳國光著，「鄧小平之後的中國」。
⑧蕭復興著，「民謠小考」。

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出版預告

下期《舢舨》將於六月七日出版，需翻譯植字的廣告及社區活動欄消息請於五月三十一日前交本報處理，多謝合作。

又本刊歡迎各界投稿、來信及提供有關亞裔社區的消息。



聯合國婦女聯會——難忘的經歷

作：陳美琪 譯：陳偉力

在北京秋季舉行的第四屆聯合國全球婦女聯會是一個難忘的經歷。這是我第一次來到中國旅行，也是一個不可多得有機會能和世界各地的女強人聯係。我在北京和懷柔兩個地區內的非政府組織集會地區停留了九日，接著花了五日的時間到了香港探訪親戚朋友。

超過三萬多名女性參加這個非政府組織的會議。懷柔是一個細小的避暑市鎮，位於北京的北部距北京約有一小時車程，與長城很接近。在登記手續過後，我們接到兩大冊子，裡面介紹超過三千個講座及每一天的會議程序、文化活動和其他不同的活動等。我向公司取了假期，便和女服車衣工會的二位同事及二位女服工友一同參加這個聯會。

中國是一個迷人、廣大和複雜的國家。我只是在一個主要的城市：北京（和懷柔）停留了很短的時間。我可以負責這個龐大及包括不同種類的會議對中國是個挑戰。我們看到整個城市都貼著歡迎海報和橫額。當地居民在會議期間需要降低他們的汽車使用量。例如那些車牌號碼的最後數字是奇數時，只能在奇數的日子中行駛。已經通過訓練的一大群年輕人和其他操雙語或多種語言的人員給大會的參加者提供服務。

者提供服務。

我有一個美好的機會去體會中國各個有趣的地方和各種的新事物。我很欣賞古代歷史遺址和文化能並列於巨大的現代購物廣場、酒店、手提電話和高科技的生活形式之間。這個古代與現代的生活組合和對比是非常特別。市民的生活看像是和平安定，他們在經濟現代化中享受著充裕的消費品與服務和新的發展機會。北京有很多美麗的公園，在公園中我們看到有不同年齡的人，有的漫步、有的運動、有的甚至學社交舞。餐館是一個愉快的聚集場所。它們提供真正不同的菜式（對生長在只熱識美式廣東菜的我而言）。我最喜愛的北京菜是水餃、拉麵和豆腐。

在聯會中我參加了七、八個講座，主要都是有關勞工事件、香港與中國的女性和女性移民，及移民權益等。對於亞洲各地派出龐大的代表，我覺得是一種激勵。在一個全球製衣工業講座中，使我們知道製衣工人面對的工作場所的情況及問題，在世界各地都很相似。我們需要建立一個國際性的聯係和溝通。我們同時聽到很多精彩的演講。看輝煌的文化表演（免費的）和被女駕駛員在一對一談話時的有趣內容吸引著。中國勞工聯盟帶我們作

一日遊，參觀不同的工作地點與北京機場的工人托兒中心。我們有機會與英國、蘇聯、波多黎各、委內瑞拉和多米尼加的婦女工會領袖會面及交談（有英文、俄文、和西班牙文的即時傳譯）。這個聯會對中國婦女及所有參加者來說都是一個很寶貴的學習經驗。大約有五千個中國婦女參加這個聯會。她們對於能致身於不同的人和不見意見中，在過去的中國婦女資料。雖然在那些中國講座中都逃避一些「敏感」事件。例如一個孩子政策、人權和工人權利及外國商業特區等問題。但在一對一的與中國婦女討論事項時，她們是富啟發性和有適當的坦率。我察覺得到中國官員對聯會的政治過分敏感。但我覺得整個氣氛並非如西方報紙所描述的那樣。

（本文作者為國際女服工會紐約部教育副主任）

亞美聯合餐會

剪影



Distance Learning Program Coordinator

- The University of Massachusetts Boston is seeking applications for the position of Distance Learning Program Coordinator. The Coordinator works closely with faculty and staff at the Boston Campus and other UMASS Campuses with current and potential distance learning/videoconference clients, with service providers and with sponsors developing distance learning / videoconferencing programs. Responsibilities will also include program oversight, including the identification of appropriate offerings, development of curriculum, training, fiscal management, assessment and maintenance of proper records.

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- The Child Care Center at the University of Massachusetts Boston is seeking to fill the position of Director. The individual will be responsible for directing the daily operations of the Child Care Center, development and evaluation of educational components (curriculum, and classroom management), compliance with Office for Children regulations and licensing, and providing referrals to outside agencies. Demonstrated ability with promoting staff development, as well as to act as liaison between the University, Parent Board, Center Staff and Community agencies.

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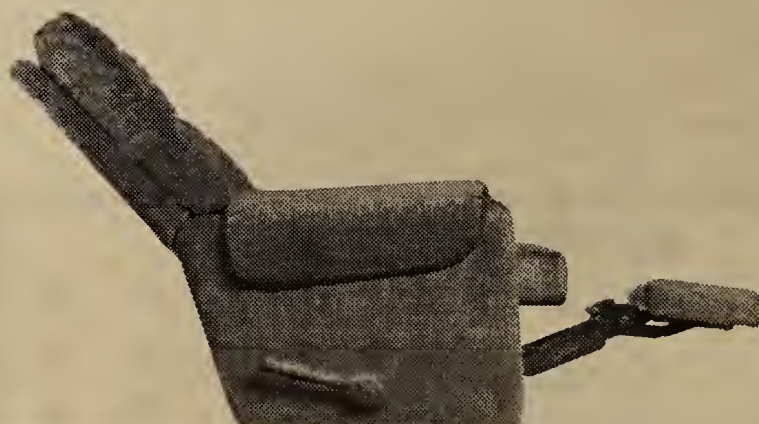
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天主教主敎團關心移民改革法案

「波士頓訊」美國天主教主敎團移民小組最近針對國會擬修改移民法案的負面影響，發表聲明。為了使華人了解此聲明，主敎團特別委託波士頓華人天主教會及牧民中心代為義務翻譯，以廣為流傳。查詢請電：(617) 483-2949 高德神父或 (617) 565-1333 陳建立主席。聲明的原文如後。

賀李登輝先生榮膺中華民國

首任直選總統

司徒天正

二首

(一)
飛彈聲沉曉日開，萬方歌頌慶登台，
身肩直選新民望，手挽文經治國材。
省籍於今無爾我，獨臺應識乏招徠，
爭分奪秒英雄事，好領中華盛世回。

(二)
典禮莊嚴宣誓精，文攻武嚇霧氣清，
三民早定安榮業，直選今開第一程。
經濟互通繁富聚，中華世紀想心成，
神州統合非遙遠，復我唐時漢世聲。

聞臺灣總統直選有感

陳日華

(一)

民主春蕾寶島開，自由直選上禮台，
江山今古興亡事，一樣凋零是獨裁。

(二)

臺獨干戈兩岸哀，神州統一是蓬萊，
中華大地龍吟嘯，街上雲霄抱日回。

美國天主教主敎團移民小組

有關無證件居民的聲明

美國國會目前討論兩項移民改革法案，一是參議院「一九九五年移民改革法案」(S. 209 / 1309)，一是眾議院「一九九五年移民管制及財務責任法案」(H. R. 2202)。這些法案是七十年來對於移民及難民最極端及限制的做法。它引發起反移民的論調，產生分裂及不懷好意；和基督徒歡迎一切陌生人的訊息是大大對立。

一般的反應集中在這些法案對家庭、難民、移民如何獲取福利，及全國性身份證明制度對他們的影響。很少人關心無証居民的命運，他們最容易受到侵害和剝削。美國天主教主敎團移民小組呼籲大家稍停一刻，反省一下這些法案將會如何嚴重地影響無證件居民在美國的生活。

天主教教義承認每一個國家擁有和維護它的領土的主權。但是移民政策必須關照到無證件居民及那些企圖進入國境(非法)的人的基本人權。我們必須明白非法居民充

斥於我們的社會，其中一個直接因素是我們有人願意利用他們的廉價勞工，以滿足我們的利益。我們深信無證件居民在工作和生活時不應受到剝削。很多時，他們住在不衛生的地方，健康受到危害，工資被欺騙，經常受到恐嚇和迫害。我們非常關心這些法案對他們懲罰性的後果：更多的剝削和迫害。

任何阻止移民的行動，如果只是否治無治本的話，都是不成功的，反而會繼續社會中的政治和經濟不平等，而這些不平等也造成移民的原動力。我們認為最好的方法，持久而有效的方法，是依據教宗若望保祿二世在「世界移民日」所說的，國際合作，維持政治穩定，以消除落後的社會發展。他提醒普世人說：「我們不應當作理所當然，現今世界的經濟和社會不公，形成不少移民潮。反而要當作一種挑戰，來負起全人類的責任和良知。」

我們一再聲明，天主教會永遠和無證件居民的兄弟姊妹並肩同行。從他們的面上我們看見基督的肖像，因此公教機構，明愛中心，教育健康服務的大門為他們常開，幫助他們的需要。國會草率地去企圖通過這反移民法案時，我們必須指出，他們的基本人權必須得到保障，他們的最基本的生活需求不能被漠視和踐踏。

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朱偉憶

人物專訪

在哈佛大學東亞系，杜維明教授的名字無人不曉，自一九八一年以來，杜先生就一直任職於哈佛大學東亞系，擔任中國歷史及哲學教授，尤其以研究中國儒家哲學而聞名。他近幾年來最受歡迎的課程之一，每年都有四、五百名學生，分爲二十個討論組，有十七、八名助教輔導。對於美國學生如此踴躍地學習鑽研中國傳統的儒學思想，杜維明教授說：「孔子創立的儒家哲學，不僅僅數千年來對中華文化影響深遠，而且也被亞洲其他地區的人民所信奉，例如日本、韓國、新加坡、越南等地，儒學影響都根深蒂固，而且儒學傳播到西方世界，許多西方學者對儒家非常有興趣，而且有獨到的見解。」他舉例說不少美國學生認爲儒學宗旨是「義務倫理」，而西方人生觀則是「權力倫理」，二者看似對立，但也可以互動相成。在西方法制社會中，法律固然是維持社會秩序所必需的，但法律卻不可能培養道德感，而以宣傳人性與道德倫理爲本的儒家學說，卻在這方面有積極作用。儒家認爲

杜維明教授在哈佛燕京社辦公室



個人如溪流，要與其他江河匯聚才有活力；而西方則偏向個人如孤島，自我隱私不可侵犯。許多西方人已經對儒家學說持贊同態度，這是爲什麼許多外國人研究孔子與儒學的原因。

杜維明先生祖籍廣東南海，一九四零年生於中國昆明，成長於台灣，自中學時代起，他就對孔子與儒學產生了興趣，他說台灣的中小學教育中雖然也教孔孟之道，但卻已被加上了現代的政治色彩，但他遇到一些對儒學有興趣的老師，在課外對此進行更深入的鑽研，後來他就跟著一位老師上了東海大學，一直學習研究儒家學說。他原本並沒有想來美國，只希望能在儒學研究方面做出成就，將來進入台灣中央研究院，但他大學畢業時卻獲得哈佛燕京社獎學金，因此於一九六二年來美國深造，在哈佛大學先後取得碩士與博士學位。杜維明先生曾在普林斯頓大學任教三年，柏克萊加州大學任教十年，並在北大、台大、香港中文大學、和法國高深學院講授儒家哲學。他一九八八年獲選美國人文社會科學院院士，一九九零年借調夏威夷東亞中心任文化與傳播研究所所長，一九九六年出任哈佛燕京社社長，最近也獲台灣中央研究院院士提名。他曾出版過十一本英文著作、五冊中文論集，都是論述儒家傳統的現代轉化，他多年來還致力於儒學第三期發展、文化中國、文明對話及現代精神的反思。

關於儒家傳統的現代轉化，杜維明教授指出：數千年來，中國人受的教育可以說都是以儒學爲本的。而儒學卻並不只對官場和知識界產生影響，而是深入普通百姓之中，成爲中華民族的「心靈積習」。這種傳播途徑卻主要靠的是母親的口頭傳教。盡管封建中國社會中女

性受教育的機會很少，但卻並不意味著她們就沒有文化，許多一個字不識的女性（也有男性）是從他們上輩人的言傳身教中得到孔孟儒學真諦又一代代傳下來的。他們對中華民族的傳統學說和文化有著很深刻的了解和領悟，儒家學說也就是靠百姓的衆口皆碑傳播百世、發揚光大，儒學多年來一直起著幫助政府統治人民的一種意識工具作用。然而儒學也是遭受批判最多的一種哲學，尤其是十九世紀中期以來，從清朝學者、五四運動、魯迅到毛澤東，都將儒學批得體無完膚，正因如此才發現儒學中有許多經得住批判的精華。例如儒學提倡人性是世間人類的最基本倫理，這一點已愈來愈被全世界所公認，反而是毛澤東思想中所謂「沒有人性只有階級性」的論點被證明是站不住腳的，所以儒學的通行哲理能夠永久地對華人及亞洲社會產生影響。在批判儒學多年的中國大陸，現在也重新振興儒家思想，因爲政府需要以儒學忠孝之道來控制人民。

「文化中國」的觀點是杜維明教授贊同並提倡的，他說大家正關注著李登輝先生在總統就職演說中對文化中國的認同與否。他表示對於中華民國或中華人民共和國的前途如何，大家都難預料，但「文化中國」卻永遠應是一個統一的概念，是整個中華民族、中華文化的代表。你不一定做「中國人」，卻不可不做「華人」，如果不認同文化中國便完全背棄了中華民族。他還提出將文化中國分爲三個世界的觀念，第一世界是生活在中國、香港、新加坡等華人聚居地的人民；第二世界是散佈在海外其他地區的華人社區；第三世界則是一些關注、研究、了解中華文化的外國人，他們可以沒有華人血統、不會中文、沒去過亞洲，也不一定是學術界人

士，可以是政經工商各界人士或普通民衆，但對文化中國有著特別的關心，對中華文化的了解程度甚至比一些華人還高深得多。除了「文化中國」之外，還有許多受儒家影響的亞洲國家也與中華文化有著密切關係，像韓國至今是保持儒學傳統最正統的地方，日本人受儒學感化程度也深過台灣與大陸的華人，他們的儒學及其他歷史著作多引用古漢語寫成。雖然世界在變化，儒學也在爲適應社會發展而變化和去其糟粕存其精華，但一種與宗教有別、的學說如此源遠流長地影響其誕生地及周圍國家乃至傳播到全世界，必有其深刻之處。

杜維明教授說，他來到美國之後，發現這裡研究儒學及中國歷史的條件甚至更好，在台灣很難找到五、四運動以前的歷史資料，而在美國可以找得到大陸、台灣古代和現在的各種資料，他也有機會走訪各國，去中港台講學和研究，而且在接觸西方觀點之後也能對中華文化有更深客觀的評說，這大概也是杜先生能取得如此成就的原因之一。

來美多年卻一直研究中國的儒學傳統，杜維明教授本人顯然仍具有典型華人學者氣質，然而他對西方社會及學術界又有深入的了解和獨到的觀點。他一直注重所謂「知識分子」的概念，因爲儒學傳統千年來都是首先通過知識分子來發揚傳播的，但他認爲與一般華人將受過一定程度教育的人都劃爲「知識分子」不同的，英文的「intellectual」應譯爲「智識分子」，更恰當，指得是真正有見解有思想，對推動社會發展起積極作用的智識群體。有些人並不一定受過正規教育，卻依然能成爲智識分子，而按表面教育程度來分是否有知識則只是形式化。他感到，目前中國的智識分子有些人不接受儒家思想，則面臨失去文化根源的危險。近年來亞洲的民主運動，如在中國、韓國發生的學生運動都是知識分子領頭，沖破了儒家傳統的束縛反抗政府統治。然而作爲有責任幫助人民走向進步的知識分子，如果不懂得歷史，不了解儒家思想的淵源，就不懂得如何使一個傳統的政府向現代化轉變。

談到美國的知識階層，杜教授則認爲：由於歷史短暫的原因，美國人普遍較淺薄，美國是靠了土地資源的豐富以及未遭世界大戰的毀壞才有了富強的今天，趁戰後歐亞各國元氣大傷之機而成為世界強國。美國人民卻沒意識到這完全是運氣而非經過艱苦努力，連美國的智識分子們都沾沾自喜。他感到美國的知識分子和人民遲早要爲這種得意忘形而付出代價。回顧中國的歷史，曾經是富強大國的中國，到十九世紀中期就是因爲自以爲是以我爲中心而忽略了向外國學習，從而走了下坡路。目前的美國也正正在蹈中國當年的覆轍，不學習其他國家的語言文化，以爲美國天下獨大，這種意識傳給下一代，將來會爲美國帶來巨大災難。美國人也有些濫用了自由民主法制國家的特權，例如美國從業律師與工程師的比例是十比一，而日本恰恰相反，因此日本有令人驚異的經濟發展成就，而美國律師多如牛毛，這個職業本應是維護社會秩序的，現在卻成爲一種謀生的商業手段。一個國家所謂強大，不僅要有政治權利，還要有經濟權利，面對亞洲國家的經濟重振，美國面對平等的對抗，其對亞洲國家的影響力也不再那麼強大，「己所不欲，勿施于人」，如何去干涉亞太事務也得三思而行。

杜維明教授告誡說：孔子主張人要「修身」，從皇帝到平民都應如此，不論中國人外國人，還是在美國的華人也都應如此。

孔子勸學圖



承上頁

想呆在這個班。有人說亞裔學生的成績優秀有利於提高學期的教學水準，但也有人對此不以為然。作爲在摩頓居住和工作的專業人員，鄭美娟老師亦認爲摩頓的亞裔社區組織還比較薄弱，學校中雖然有些亞裔教師願意爲社區服務，但他們不住在摩頓，不能做社區工作。她認爲摩頓亞裔社區活動落後於其他地區的原因之一，可能是住在本地的亞裔中專業人員比較少，有些高教育水平的專業人士或學生則是單身及臨時租房居住，沒有長久深入本地社區的打算，因此顯出來做義工和組織活動的人不多。另一方面，在摩頓開業的亞裔也不多，而商業卻是吸引居民在本地消費的重要環節，摩頓亞裔社區的振興有待於更多亞裔商業的開展。

據反映，最近摩頓和昆士的一些亞裔家庭先後被梁上君子光顧，通常案發時間以上午九時至中午爲多，大多數居民都在上工上學，一些家庭會先收到莫名其妙的電話，大概是探測家中是否有人。盜竊者顯然以亞裔居民爲目標，可能認爲亞裔習慣於在家存放現金珠寶等物，甚至連米缸佛壇都被翻檢。亞裔居民需對此提高警惕，留意門戶。對於摩頓地區的社會治安狀況，鄭美娟指出：像其他地區一樣，問題總可能都發生，然而摩頓的基本情況尚不錯，許多亞裔甚至非裔、西裔搬來此地，也正是因爲這裏的安全比波士頓市內的幾個區要好。但也發現有些青少年與波士頓的一些亞裔幫派有染，也有人叫來幫派圍剿向別人示威，不過摩頓本地並沒有犯罪幫派。她認爲亞裔遇到罪案常不願報警或與做証，也是受罪人們欺負的原因之一，只有人人積極反對破壞治安的罪行，才能爲自己和全社會創造安全的環境。至於摩頓地區亞裔居民與其他族裔的關係，雖然也發生過亞裔居民及兒童被騷擾的事件，鄭美娟本人就曾協助警方解決過此類問題，但卻不會像昆士前些年那樣出現過集中的反亞裔情緒，因此摩頓市是一個種族多元化的市鎮，今後亞裔居民應努力加強社區活動，反映出自己的呼聲與需求，才能爲本身創造更好的居住環境與社會地位。

面事
封故

摩頓的亞裔社區

朱偉憶

摩頓市(Malden)位於波士頓北面近郊，是個居民成份多元化的市鎮，尤其近年來，少數族裔尤其亞裔居民人數增長很快。目前在全市五萬三千人口中，亞裔約佔了百分之十至十二，亞裔中又以華人為多，並有相當數量的越南裔，也有印度裔、柬埔寨裔及泰國裔等。同時，摩頓也有不少非裔和西裔居民，最近還有東歐移民難民遷入，少數族裔佔了總人口的四分之一。

在摩頓市政府民權部門工作的仲荷女士是生長在摩頓的第二代華裔，她說目前的摩頓與當年已非常不同，她小時候周圍居民都是白人，她和兄弟們是學校中僅有的亞裔學生，而如今的摩頓已成為大波士頓地區亞裔居民最集中的市鎮之一，學校中的亞裔學生也相當多。至於吸引亞裔來摩頓居住的原因，她認為首先是地鐵線提供的交通便利，居民乘上地鐵可直達中國城；另外合理的房價房租也是新移民願意來此地買房租房的一個因素。在目前摩頓的亞裔居民中，有不少家庭，但也有許多較年輕的學生和專業人士，他們在附近大學上學或工作。

司任職，租房住在摩頓是因為交通方便。隨著亞裔人口的逐漸增多，摩頓地區開始重視到亞裔社區服務問題，亦有一些亞裔人士積極投入為社區服務的行列。曾在華人醫務中心做心理醫生的鄭永波先生近幾年在家住的摩頓開辦了自己的診所，他感到這樣自己可有較充裕的時間，邊做醫療諮詢，邊參與社區服務工作。他也是在摩頓住了多年之後才意識到應參與為亞裔服務的活動，他是摩頓亞太聯盟成員，並投身「摩頓健康」等社區推廣組織的工作，還應摩頓有線電視台之邀主持一個介紹亞裔社區和文化的短小節目。鄭先生說：「我開始參加社區活動只是起自一年半之前，當時參加了摩頓醫院、市政府和康二千年等共同舉辦的座談會，感到市里開始重視亞裔社區的推廣工作，自己作為華裔和摩頓居民出一份力也是義不容辭，便應邀參加了摩頓亞太聯盟，並於一九九五年六月舉辦了第一次亞裔教育座談會。談到整個摩頓地區亞裔社區組織的狀況，鄭永波認為目前仍是薄弱

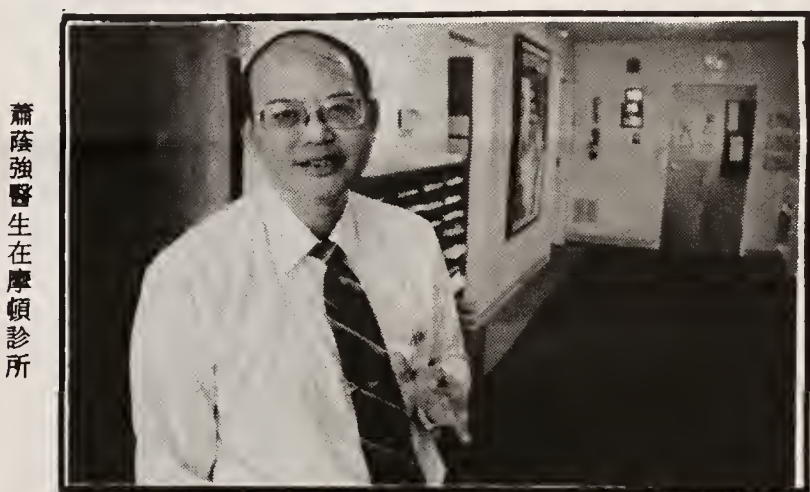
之點，雖然摩頓地區亞裔人口的增長趨勢與昆士等市鎮相當，但亞裔服務顯然落後於其他地區，缺少強有力的社區領袖和社區組織，因而市政、醫務、教育各界為亞裔提供的服務也有限。

最近剛與摩頓老人事務局合辦了面向亞裔老年人的「社會服務諮詢日」的中華耆英會的張見先生，對摩頓地區尚缺乏亞裔服務也有同感。中華耆英會意識到摩頓地區亞裔人口增長迅速，其中有許多老年人不知如何在當地社會尋找應有的服務，因而中華耆英會自去年暑假起與該市有關機構聯繫，作為溝通的橋樑，幫助市政與服務組織與亞裔社區聯繫。在今年四月十日於摩頓市政府舉行的社會服務諮詢日，雖然正逢春雪，仍有百餘位老人出席，摩頓市長也出席開幕式，有二十余家當地機構到會為民眾介紹服務情況。目前，摩頓市政府仍缺少亞裔工作人員，中華耆英會應老人事務局之邀每週三和五上午九至十二時派出工作人員專為亞裔提供諮詢服務，地點在市府大樓一樓，歡迎亞裔居民尤其老人前往尋求任何幫助。張見先生指出：摩頓市的亞裔人口統計數字還是一九九零年的，現在顯然已不合適，據估計目前該市的亞裔人數起碼在六千至一萬人之間，但由於沒有準確數字，要說服務有關部門開展亞裔服務就比較困難。他認為摩頓剛起步，要達到像昆士等地區有較完善的亞裔社區服務系統還得有個過程。

在摩頓家庭保健醫聯行醫的蕭強醫生表示：摩頓醫院雖有一兩位亞裔醫生，但沒有雙語翻譯服務，因此許多亞裔病人仍習慣於去波士頓看醫生，例如去華人醫務中心及與其有關係的紐英倫醫療中心等大醫院。也許是認識到摩頓亞裔居民需要醫務服務的狀況，家庭保健醫聯行請蕭醫生以及他的妻子婦幼科專家黎宜芬醫生為亞裔社區提供雙語（英、粵、國）醫務服務，使本地居民有就近看病的選擇。摩頓家庭保健醫聯設有華語專線(617-397-0276)，可隨時為亞裔病人服務。蕭醫生說，摩頓醫院還準備自今年六月起為病人提供雙語翻譯服務，以



張保羅牧師主持的摩頓華人基督教會主恩堂是亞裔聚會的一個場所



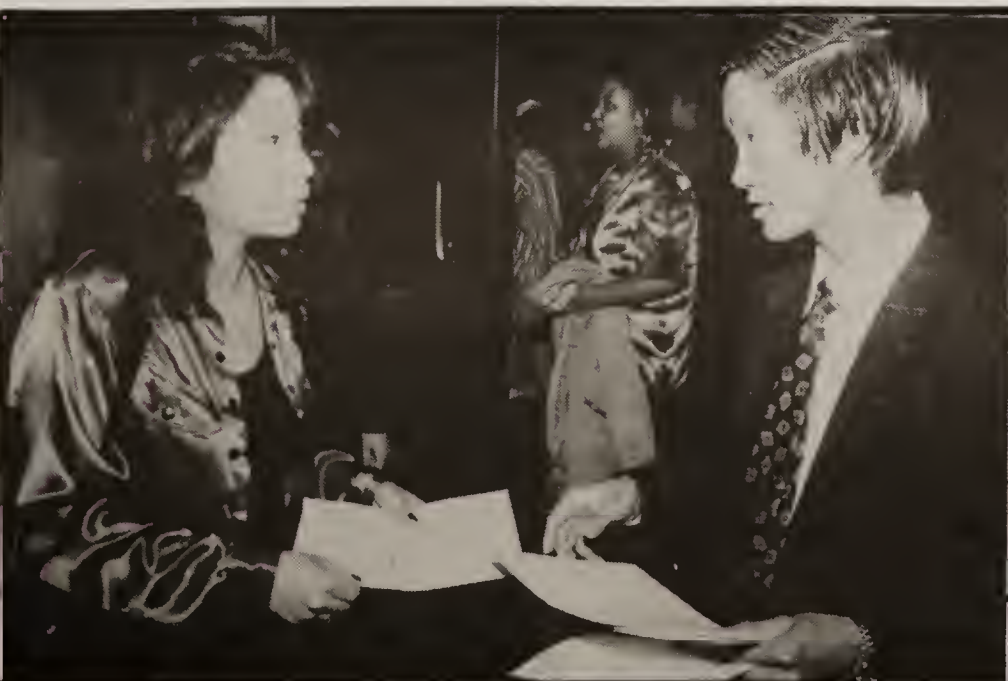
蕭強醫生在摩頓診所

方便講不好英文的新移民就醫。

盡管目前不少住在摩頓的華人居民抱怨該地不像其他市鎮有許多可供亞裔聚會活動學習的老年人中心、文化協會或中文學校等，使本地亞裔缺少社區關係。但摩頓還是有亞裔聚會的場所，摩頓華人基督教會主恩堂就是這樣一處地方。該教堂的主持張保羅是香港浸信會牧師，來美後先在新墨西哥州傳教，因摩頓地區華人增長卻缺少教會組織，而於數年前發起了這個教會，目前每週日禮拜天都有六、七十名教徒或非教徒來參加，張牧師以國粵語傳教。該教堂還為中小學生辦課後班，每週一至五下午二時半至五時半，有數十名華人孩子參加。張牧師正在大學的女兒也常來做義工輔導課後班學生。一位到課後班接兩個女兒的太太說，她的家以及她的父母和兩個兄弟的家都在摩頓，是個大家族，他們先後自廣東移民來美，先在中國城住了一段時間，然後就搬來摩頓也有八、九年，親戚們雖各有自己的房子，但還是願意住得近一些來往方便。在摩頓居住的亞裔移民家庭許多與趙家情況相仿。

在摩頓亞裔人口中，華人佔大多數，也有相當數量的越南裔、印度裔、和少數東、泰裔等，該市的種族多元化色彩也在學校中體現出來。摩頓公立學校系統共有八所小學和初中各一所，小學是就近入學，但參加雙語教育的學生可乘校車去雙語中心上課，摩頓分別有中文、越語和西語的雙語中心。摩頓高中華裔教師鄭美娟女士生長在香港，來美後自七十年代末起就住在摩頓，她本人就畢業於摩頓高中，到布明大學學了工程與經濟專業後，又回到母校當教師至今已十年。雖然大學的專業並非教育，鄭美娟還是很高興能成為一名教師，尤其是在自己的住區教書，不僅能為教育下一代服務，也可以為參與社區活動做貢獻。鄭美娟說：摩頓的變化確實很大，她當年上高中時，校內亞裔學生還不多，而現在有些學校的亞裔幾乎佔了快一半。她初到摩頓任教時，是唯一的中文雙語教師，要奔波於各中小學之間教所有的雙語班，而現在摩頓高中就有三名華人教師，還有越裔教師，這些都是為適應人口成份變化所做的改變。鄭美娟老師說：學生成份的改變使教師們面臨很大挑戰，對此有些美國教師也有抱怨。例如在高中有些亞裔學生中，有些越南裔孩子或來自中國農村的學生，只上過小學，然後有幾年就根本沒上學，進入高中後，語言的障礙加上教育程度不夠，使老師們感到很難教，教師們不得不改變教學方式。在亞裔學生中，有些人學習很優秀，但也有些則不然，除了上述因中斷過學習而有困難者外，也有些青少年學逃家的現象時有發生，甚至女孩子也如此。而一些亞裔家長不知如何配合美國教育系統來教育孩子，不知察看孩子的成績單，不會與學校聯繫，孩子不知去向也不願報警，生怕把孩子嚇得不再回來。這些問題確實應有家長、學校、社區各方面配合才能解決。鄭老師說：另一方面，亞裔學生的成績優秀也會形成另一類問題，高中內若按水平分班，可能有的化學或數學等水平較高的班幾乎全是亞裔學生，班裡少數美國學生就會覺得不自在，不

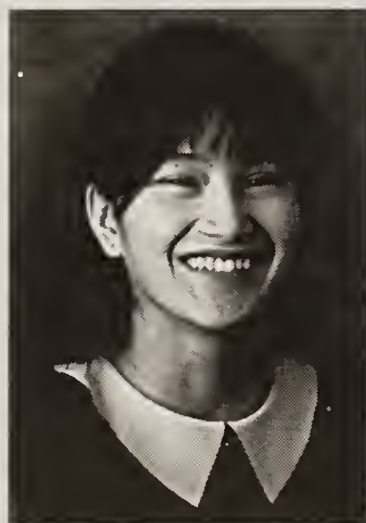
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摩頓高中華裔教師鄭美娟（左）與越裔教師交談



摩頓高中的亞裔學生午餐時仍習慣同類相聚



Connie Moy
Business Development Officer

Who is First Community Bank? To Boston's Asian community, we're Connie Moy.

First Community Bank is people like Connie Moy, who specializes in serving Boston's vibrant Asian community.

Connie's most important job is to reach out, to listen to her customers, to understand her communities' needs — and to make sure we provide the right resources, in the right way, to help people buy homes, build businesses, and make their neighborhoods a better place to live.

Connie is ready to invest the time it takes to understand your needs and goals, and to serve as your link to New England's most complete range of banking resources. Because First Community Bank is part of Bank of Boston, the capabilities Connie delivers start right around the corner and reach around the world.

So put Connie — and First Community Bank — to work for you today. Just call (617) 434-3452, and see how we're putting a whole new face on banking.



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舢舨

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地址：波士頓泰勒街九十號
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英文編輯：奧聯河
廣告：Kimberly Sicard
排版：朱偉性、奧聯河
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(英文)奧聯河、譚章德
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Company Inc.

亞裔家庭學習分享活動 由華美福利會主辦的

『暑期活動-兒童夏令營介紹』

日期：九六年五月二十四日
(星期五)

時間：波士頓泰勒街九十號三樓
十號室

費用：全免

主講：Ms Kim Igo
Program Associate
of the Summer Fund.

內容：介紹各項暑期活動
如何申請參加

備註：本座談會將有專人以廣東
話傳譯

報名地點：華美福利會或致電
426-9492向李太查詢。



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※ 有廿三年服務大波士頓亞裔社區經驗
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(包括陣痛至分娩整個產程)
※ 廿四小時中文/越文傳譯服務
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麻省藍十字/藍盾 (BC/BS) Neighborhood Health Plan 醫療計劃
政府醫療卡 (Medicaid) 紅藍卡 (耆老/殘障保險) Medicare

及其他各項保險等



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Boston MA 02111

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幫助顧客填寫申請表格。



STAMP

Sampan Readership Survey
90 Tyler Street
Boston, MA 02111

F. Employed? Unemployed?
Occupation/profession (specify) _____

G. Marital status

☐ Single ☐ Married ☐ Divorced ☐ Widowed

H. Do you have children?

☐ Yes ☐ No.

How many (specify) _____

I. How many people live in your household?
(specify) _____

J. Where do you live?

☐ Boston Chinatown/South End

☐ Allston/Brighton

☐ Dorchester

☐ East Boston

☐ Quincy

☐ Malden

☐ Cambridge/Somerville

☐ Other

(specify) _____

III. Would you be willing to pay for an issue of
SAMPAN to help defray costs of printing it?

If so how much?

☐ \$0.25 ☐ \$0.50 Other (specify) _____

IV. Do you have any other suggestions regarding
how SAMPAN can be more interesting and
attractive to readers.

*Prizes will include gift certificates to fine
restaurants.*

Be sure to enter to win!

*If you would like your name to be entered for the prize
drawing which will be held on July 9, please fill in all
the information asked for below:*

Name: _____

Address: _____

City & Zip Code: _____

Telephone: _____

Please fold on the dotted line so that our return
address is on the outside and seal with tape.

舢舨讀者意見調查

爲了反應讀者的興趣，舢舨誠意邀請閣下參加以下的意見調查，請把閣下的興趣、需要、意見告訴我們，使這華裔社區唯一的雙語報刊在改革內容方面，更能迎合各讀者的要求。

爲感謝閣下的幫忙，請填妥下面意見調查表格，沿虛線摺下，交回華美福利會舢舨部可有中獎機會。

請回答以下問題：

I. A. 你認為下列各區有關亞裔人士的新聞，那個重要？

- ☐ 本地
- ☐ 麻省
- ☐ 東北部
- ☐ 全美
- ☐ 國際

B. 你認為舢舨應有如下的改進嗎？
(請闡明)

- | | | |
|-----------------------------|------------------------------|-----------------------------|
| <input type="checkbox"/> 印刷 | <input type="checkbox"/> 圖片 | <input type="checkbox"/> 設計 |
| <input type="checkbox"/> 排版 | <input type="checkbox"/> 顏色 | <input type="checkbox"/> 內容 |
| 出版次數 | | |
| <input type="checkbox"/> 週刊 | <input type="checkbox"/> 雙週刊 | <input type="checkbox"/> 月刊 |

你對舢舨最近的改進有甚麼意見？

☐ 喜歡／同意 ☐ 不喜歡／不同意，評語

C. 請用1-17號的數字，表示閣下對亞裔人士的生活、文化等方面的興趣。1為最重要，17為最不重要。

☐ 新聞（政治、社會、罪案等）

- ☐ 有關人物、機構、傳統活動等
- ☐ 詩詞歌賦
- ☐ 短文
- ☐ 波士頓及鄰近地區旅遊須知及簡介
- ☐ 文娛活動～戲劇及影評
- ☐ 教育及訓練課程
- ☐ 就業機會
- ☐ 房屋購置、租賃指南
- ☐ 廣告
- ☐ 兒童版
- ☐ 耆老版
- ☐ 未婚版
- ☐ 已婚版
- ☐ 離婚或錄寡版
- ☐ 餐館新聞
- ☐ 其它（請列明）_____

D. 除舢舨外，閣下閱讀以下報章嗎？

- ☐ 星島日報
- ☐ 中央新聞
- ☐ 波士頓環球報（英文）
- ☐ 波士頓號角報（英文）
- ☐ 紐約新聞（英文）
- ☐ 其它（請闡明）_____

E. 對於報章的中英文內容，你認為應否一樣？

☐ 一樣 ☐ 不需要一樣 ☐ 沒有意見

II. 閣下生活個人資料：（請選擇各適合項目）

A. 地區人口

美國出生？☐

外國出生？☐

在那裡？

- ☐ 香港 ☐ 中國 ☐ 越南 ☐ 柬埔寨
- ☐ 其它東南亞國家 ☐ 其它_____

族裔

☐ 中國人 ☐ 越南人

☐ 其它 (列明) _____

閣下抵美若干年呢? _____

B. 語言

	講	讀	寫
中文	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
越文	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
英文	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
其它 (列明)	_____		

C. 年齡:

☐ 18歲以下 ☐ 18-29歲以下

☐ 30-45歲以下 ☐ 46-65歲以下

☐ 65歲以上

D. 性別: 男 ☐ 女 ☐

E. 教育程度 (請選擇適合者及地點):

	美國	外國
小學	<input type="checkbox"/>	<input type="checkbox"/>
中學	<input type="checkbox"/>	<input type="checkbox"/>
專上	<input type="checkbox"/>	<input type="checkbox"/>
大學	<input type="checkbox"/>	<input type="checkbox"/>
研究院	<input type="checkbox"/>	<input type="checkbox"/>

F. 就業 ☐ 失業 ☐

職業/專業 (請闡明) _____

G. 婚姻狀況: ☐ 未婚 ☐ 已婚
☐ 離婚 ☐ 錄/寡

H. 閣下有孩子嗎?

☐ 有 ☐ 沒有 多少個 _____

I. 家庭成員若干? _____ 人

J. 住在那裏?

☐ 波士頓中國城/南端

☐ 柯士頓/白禮頓

☐ 多遮士打

☐ 東波士頓

☐ 昆西市

☐ 摩頓

☐ 劍橋/森瑪園

☐ 其它 (寫明) _____

III. 閣下願意津貼私版的印刷費用嗎?

如願意, 多少? ☐ 25 ¢ ☐ 50 ¢

其它 (說明) _____

IV. 請問有甚麼提議能使各私版讀者更有興趣去閱讀這刊物?

獎品包括餐館禮券,
欲要得獎, 請即參加!

閣下若要參加七月九日之抽獎, 請填妥以下
資料交回。

姓名: _____

地址: _____

電話: _____

請沿虛線三摺, 以便回郵地址在外面, 並用
膠紙貼好放進信箱或交:

華美福利會
Sampan
90 Tyler Street,
Boston, MA 02111

SAMPAN READERS' OPINION POLL

SAMPAN is interested in keeping up with changing times and in meeting the changing needs of its readers. We want to make **SAMPAN** a more interesting and valuable newspaper for the Asian-American community. To help us accomplish this goal we are asking you to complete the following survey. Your answers, opinions and suggestions will be an invaluable guide to us.

To show our appreciation of your help we will have a prize drawing of all those who respond to this survey and who fill out the tear off form at the end of the survey.

Please answer to the best of your ability the following questions:

I. A. What news stories about Asian people and life are most important to you?

☐ local ☐ state ☐ northeast ☐ national international

B. Would you like to see changes in SAMPAN in any of the following: (Please specify):

☐ Print ☐ photo ☐ design ☐ layout ☐ color
☐ content
 frequency: ☐ weekly ☐ biweekly ☐ monthly

How do you feel about the recent changes in SAMPAN?

☐ like/approve
☐ dislike/disapprove
 comment:

C. What kind of news about Asian people, life, culture, etc. interests you the most? (Please number from 1 to 17: 1= most import to 17= least important):

- ☐ news stories (politics, social, crime, etc.)
- ☐ features about interesting people, organizations,
- ☐ traditions events
- ☐ poetry
- ☐ short stories
- ☐ a guide to events that an immigrant or visitor should know about surviving and settling & sight-seeing in Boston and vicinity.
- ☐ a "what's happening" cultural guide to social and entertainment events and movie reviews
- ☐ educational and training opportunities
- ☐ employment opportunities
- ☐ where to live
- ☐ ads
- ☐ news for children
- ☐ news for older people

- ☐ news for single people
- ☐ news for married couples
- ☐ news for divorced or widowed people
- ☐ restaurant reviews
- ☐ other (please list) _____

D. What other newspapers do you read?

- ☐ Singtao ☐ World Journal ☐ Center News
- ☐ Boston Globe ☐ Boston Herald ☐ New York Times
- ☐ Other (specify) _____

E. Do you expect the content of the English and Chinese Sections to be the same?

☐ Yes ☐ No ☐ Don't care

II. Background Information about you, the reader: (check as many as apply).

A. Demographic

American born? ☐
 Foreign born? ☐

Where?

- ☐ Hong Kong ☐ Mainland China ☐ Viet Nam
- ☐ Cambodia ☐ Other South East Asia
- ☐ Other (specify) _____

Ethnic Identity

- ☐ Chinese ☐ Vietnamese
- ☐ Other (specify) _____

How many years have you been in the USA?

B. Languages

	Speak	Read	Write
Chinese	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vietnamese	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
English	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (Specify) _____			

C. Age

☐ under 18 ☐ 18-29 ☐ 30-45 ☐ 46-65 ☐ over 65

D. Gender

☐ Male ☐ Female

E. Educational level completed. (check all that apply/where achieved)

	USA	ABROAD
primary/middle school	<input type="checkbox"/>	<input type="checkbox"/>
secondary/high school	<input type="checkbox"/>	<input type="checkbox"/>
2 year college/training school	<input type="checkbox"/>	<input type="checkbox"/>
4 year college	<input type="checkbox"/>	<input type="checkbox"/>
graduate school	<input type="checkbox"/>	<input type="checkbox"/>



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NEWSLETTER

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1. David Gin Woo races past 50 Hudson Street, David Gin Woo 在啓晨街
ca. 1950s. (Photo courtesy of Reggie Wong.) 五十號前嬉戲 (一九五
零年)。

Special Hudson Street Edition

啓晨街回顧專輯

Remembering Hudson Street

by May Lee Tom

Paul Lee recalls a group of Syrians sitting on the sidewalk playing a chess game and another group smoking water pipes. "I remember the great smell of the sugar cones being made and the bakery where they made the Syrian bread. That was the aroma of the community."

Helen Woo and her neighbors would gather on the front steps in the evenings after supper. "We chit chat while the kids played on the sidewalk and in the street."

(see page 2)

啓晨街回顧

李保羅 (Paul Lee) 記得啓晨街的敘利亞鄰居都愛在街頭下棋，抽水煙。「還有那著名的糖霜卷餅店，焗爐隨隨傳出敘利亞麵包的香味，很快便佈滿整條街。這是我印象中的社區的香味。」

夏日的黃昏，胡海倫 (Helen Woo) 也記起與左鄰右里在屋前台階乘涼的日子，她追述：「莫說當年沒有冷氣機，家裡有一台電風扇已是很幸運了。晚飯後家庭主婦打點好家務後都愛在門前閒話家常，小孩嘛，便在街上嬉戲。」

路易·夏達亞 (Louis Hadaya) 也想起啓晨街的復活節慶祝。「星期天的下午整條街封閉性行車，我們便在街上玩劍擊。是真的劍呢！復活節是我們最渴望的日子。」

轉第三頁

CHINESE
SOCIETY
OF NEW ENGLAND
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**Chinese
Historical
Society
of New England**
紐英崙華人歷史協會

1995

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(continued from page 1)

Louis Hadaya remembers the street being closed off on Easter Sundays. Everyone from St. John of Damascus Syrian Orthodox Church and St. Mary's Cathedral gathered for the festival which included sword fencing demonstrations.

These are some of the stories told by former residents of Hudson Street in the "Special Places" program which is sponsored by the Chinese Historical Society of New England and the Massachusetts Foundation for the Humanities.

The program embarked on a series of activities to examine the significance of Hudson Street to the Syrian and Chinese communities. Activities included holding a panel discussion and a reunion, conducting a series of oral history interviews, and collecting historical photographs.

Hudson Street is located in Boston's Chinatown/South Cove area. Three- and four-story brick tenement houses used to line both sides of the street. Today, a retaining wall has replaced the buildings on the east side from

Kneeland Avenue to Marginal Road. Beyond the wall is the Central Artery.

The Central Artery, constructed in three phases from 1951 to 1959, was seen as an urban renewal project to revitalize Boston.

Tunney Lee, an architect with the Boston Redevelopment Authority in the 1960s said, the engineers saw empty buildings in the Leather and Garment Districts. "They look at Chinatown and they see slums. People who had good intentions wanted to tear those down and replace them with something more active," he said.

Community's Reaction

Word about the Central Artery's proposed route through Chinatown circulated in the newspapers. Neil Chin remembers attending a lot of community meetings at the new Chinese Merchants Association Building in the mid-1950s.

Chin said the community never got full use of the building as it was intended. The auditorium initially had seating for 300 to 400 people to view movies and



Chinese opera performances. "The expressway came and took away a third of it," he said. "When the government decided to do something, no one really felt they had a chance of opposing it."

Chin was paid \$8,500 in 1960 for a building he owned at 82-84 Hudson Street. He did not know what he could do about it and decided to make the best of it.

"I think the main reason there wasn't that kind of objection was the fact that 90 percent of the people were tenants. They didn't really have a stake as far as the buildings were [concerned]. It was a question of paying rent to you or paying rent to someone else," Chin said.

He said it was the Chinese students, not the people who lived in Chinatown, that triggered the activism. They were questioning the Chinese Merchants Association and the Chinese Benevolent Association for calling the shots.

There was a lot of hostility between the people in Chinatown and the students until they realized they had the same goal but two different approaches. "They on one hand needed action and we on the other hand needed solutions," Chin said.

The Chinese community met with state and city officials to work out a compromise. Chin said, "Instead of taking all of Hudson Street, they just took all of the eastern side from Kneeland on."

Demolition

Chin recalls having breakfast with the sound of the wrecking ball in the background. His building abutted a structure on Albany Street that was being torn down.

(see page 5)



承第一頁

這些都是啓晨街的前居民的回憶。這項由紐英崙歷史學會及麻省人文及公共政策基金合辦的「難忘之地--啓晨街」聯誼活動，不但將當年居民的生活一幕幕搬出來，更替搜集當年華人與敘利亞人口共處的社區，提供珍貴的資料。是項活動還包括連串的居民團聚會、座談會、口述歷史訪問、歷史圖片及文獻收集。

啓晨街位於華埠南灣一帶，當年街道東西兩邊多是四層高的磚建排屋。今天，由尼倫街至馬津道一段的東半邊已變成一道護士牆，剩下西半邊街的樓宇孤道而立，面對著牆外川流不息的中央幹道高速公路。

中央幹道的興建被視為一項城市更新重建的重大工程，從一九五一至五九年分三期進行。「當年的波城正陷入經濟蕭條，工業一蹶不振。」李同利(Tunney Lee)解釋說。「大興土木、建路興橋，原意為刺激經濟，促進生產。公路工程師視察華埠及彼鄰的皮革區、製衣區一帶暮氣沉沉，華埠更像個貧民窟。也許他們想拆去蕭條的建築，重建一些更有生氣的事業

社區的反應

中央幹道採華埠及主要通道的計劃，在報章上亦大有載道。陳耀庭也記得曾出席過所謂社區座談會，都在剛落成五年的啓晨街二十號安良大樓舉行。

提起安良大樓，陳說：「大樓於五一年落成啓用，我們異常興奮，因社區終於有一個集中的場所用地，大樓有一個可容三百至五百人的禮堂，可放映電影及舞台粵劇表演之用。中央幹道一聲刺激城市建設便割去大樓三分之一，我們其實也沒有真正的享用過這大樓。」

「官字兩個口，我們當年也沒有想過什麼反抗行動，祇有唯命是從。」陳慨嘆道。

轉第四頁

2. Caroline Chang relaxing on the front stoop at 48 Hudson St. in the 1950s. (Photo courtesy of Caroline Chang.)

華史會董事會成員張黃玉鶯年少時在啓晨街四十八號門前留影（一九五零年）。

3. Before China Pavilion, 14 Hudson St. was the site for Ho Ho Restaurant (1960-1964), House of Wong (1958-1959), Rose Wong Restaurant (1952-1957), Quock Mun Hing Co. (1942-1950), Joseph A. Hodge Billiards (1937-1941), and Wah On High & Co. Chinese goods (?-1935).

前啓晨街十四號華亭飯店招牌，該址先後為「好好飯店」（一九六零至六四年）、黃玫瑰飯店（一九五二至五七年）郭民興公司（一九四二至五零年）、佐治赫柱波樓（一九三七至四一年）以及華安雜貨店（一九三五年）。

陳先生是啓晨街八十二至八十四號的業主，一九六零年政府清拆他的樓宇，給了他八千五百元的補償。「當時我的確是不滿的，無可奈何，又不知如何處理、爭取。」

「原先我們也沒有任何激烈的反抗行動，我想大概是因為百分之九十的受影響居民都是租客，清拆對他們來說，或許祇是向不同的房東交租而已，與東主的想法多少有出入。」

因清拆引起的社區活動並非由華埠的居民所帶動，而是由學生引發的。可知六十年代是學生運動的熱潮，時名維新時代，每每向強權勢力挑戰質詢。華裔學生亦受時代的影響，每每質問中華公所為何都代表著華埠發言表態。

「如斯想法曾引起華埠居民與學生的衝突，造成惡性對立。慢慢雙方才發覺原來彼此爭取的都是同樣的東西，不過殊途同歸而已。年青的學生血氣方剛，一切談行動。我們祇謀求結果。最後雙方態度緩和下來，尋求共識。」

經過一連串的反抗談判行動後，華埠居民與中央幹道達到妥協，公路工程作出讓步，將原來清拆整條啓晨街的計劃改為祇清拆尼倫街以南的東半邊街。

清拆工程

提到建路工程的清拆行動，陳耀庭想起邊吃早點邊望著窗外的大吊鉗撞向愛本尼街的樓宇。大吊鉗撞向樓宇聲響如雷，陳心算：「千萬不要有差錯，衝向我的窗門。」

清拆工程公司祇求方便，工程弄得塵土飛揚、聲響如雷。受不了的居民便逐漸搬走。

胡海倫可不記起房東給她多久通知？他祇說：「他們快要收樓，你們可準備搬遷。」住在東半邊街的鄰居聽聞清拆的消息都很失望。

胡女士在啓晨街一一二號住了十六年，愛本尼街段的樓宇十室九空，她也意會到在啓晨街的日子時日無多，一九六二年她終於搬到後灣區。

胡女士對於新環境也作了一段時期的適應，丈夫在華埠工作，以前徒步上班，現在要乘地鐵。孩子轉了校，下課後卻跑到啓晨街與以前小朋友玩耍。

黃述沾住在啓晨街四十八號。他說大概六十至七十戶的居民受清拆影響。我們並不是一塊兒搬走的，最初定一個空置單位，然後整層，很快便變成一幢空蕩蕩的樓宇。

陶永迪 (Randy Tow) 的家庭屬於較後期搬走的住戶，他形容從哈佛至屋街一段的啓晨街，人去樓空，如鬼城般冷清，還時有流民竄擾空置的樓宇。

交通法例的修改

李同利與同僚沙福志 (Fred Salvucci) 的親屬均為公路興建及清拆行動的受害人。李在啓晨街的親戚受中央幹道工程而迫遷，沙福志的祖母也因麻省公路的興建而失去她在牛頓市的家園。兩人對類似因興建公路而清拆民居的安排皆感驚憤，決定聯手採取行動，避免歷史重演。

「我們因職業地位而能有所影響，便開始推動重寫及修改種種交通條例。」交通政策的修改比以前更關注對民生的影響。對交通工程師也施加壓力，令他們在策劃工程時更謹慎考慮。

「假如今日有人想在我的鄰里興建公路，策劃審核的過程會更長及經過更週詳考慮。多採求各種的可能性，甚至考慮以公共交通工具取代公路的興建，盡量避免清拆大量民居。很明顯今天的社區組織比以前更強而有影響力」

李與沙福志常常替很多民間社區組織提供專業顧問輔導，讓居民與交通計劃工程師的會議有更有效的溝通。

社區歸屬感

對於啓晨街的命運，陳耀庭回首道：「我們失去的是昔日的生活方式，我們曾經習以為常的細節。也許沒有人會客觀分析過：「我們失去了屬於我們的社區，失去了昔日守望相助的鄰居，搬到一個自己不喜歡的地方。」

「也許在未失去之前，我們都不懂得珍惜，又或者我們從來就不知道我們會珍惜在這居住的日子，更不會衡量我們究竟多愛這地方，我們祇知在這裡生活的日子很愉快就是了。」陳說。

陳先生說華埠可愛之處，大抵是這兒地方少而親切的社區，彼此認識深切，像個大家庭一樣，對彼此的兄弟姐妹、父母都很諳熟，對大家的中英文名字、所居住的單位，瞭如指掌。

他記得要走一個半街口的路程，竟花上他半小時至三刻鐘。當年生活節奏慢是原因之一，最主要的是他一邊走一邊搭上鄰里，停下來聊天搭訕，天天如是，總有談不完的話題。我感到最大的損失是一份社區的歸屬感。今天蕩然無全，連華埠也找不到。

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4. Buildings ready to
be razed in 1963.
(Photo by Paul Lee)

啓晨街清拆情況。



(continued from page 3)

He remembers thinking, "Don't miss because you'll come through the window in my kitchen."

After a while, people had enough of the dirt, dust, and noise that they moved out, Chin said.

Helen Woo said she did not remember how much notice her landlord gave her to vacate. "All of us that lived on that side of Hudson Street were devastated."

After living at No. 112 for 16 years, Woo moved to Back Bay. By the time she left in 1962, not much remained of Albany Street that was behind her building. She said, "We knew we had a limited time to live on Hudson Street."

Woo said it took awhile to adjust to the new surroundings. "The children had to move on to other schools. My husband worked in Chinatown. Instead of walking to and from work, now he had to take the subway."

About 200 families and businesses had to relocate when the demolition advanced on Hudson Street. Reggie Wong, who resided at No. 48 said, "We didn't all move at the same time. As each family left, there would be a vacant floor, a vacant building."

Randy Tow's family were among the last ones to leave. He lived on the block between Harvard and Oak Streets. He said, "Prior to moving out, the area was like a ghost town with looters and scavengers going through the abandoned homes."

Changes in Transportation Laws

What happened on Hudson Street fueled the anti-highway movement. The public began to question the price exacted on the neighborhoods and its inhabitants.

When an Inner Belt from Charlestown to Roxbury was proposed in 1962, community groups in Somerville, Cambridge, Brookline, and Boston lobbied against the eight-lane expressway.

Tunney Lee said he and Fred Salvucci provided technical assistance to the neighborhood groups. A dialogue began to take place between the transportation planners and the communities.

Lee said they also pushed to rewrite many of the transportation bills. It enabled the takings to be more humane and the transportation planners to give more consideration to finding alternatives. "It's indicative that neighborhood and citizen groups are much stronger than they were," he said.

Sense of Community

Neil Chin said Chinatown was a small, intimate community where everyone knew each other's Chinese and English names. "We knew their brothers and sisters, their parents, and where they lived. It was one big, extended family," he said.

He remembers when it would take him 30 to 45 minutes to walk a block and a half to Kneeland Street. "You met people on the street and you stop and talk. It was like that every day. My biggest loss would be the sense of community. You don't have that today, not even in Chinatown," Chin said. ■

Hudson Street: Then & Now

Longtime Chinatown resident, Neil Chin said three buildings used to stand where the Chinatown Gateway Park and an empty lot are located now. The buildings were razed because the wooden pilings had decayed beyond repair.

Tai Tung Village, at the other end of the street, replaced a municipal building that used to have a library, shower facilities, and a gym.

Hudson Street evolved in another way. The area south of Kneeland Street was a predominately Syrian community until the 1940s. It became a predominately Chinese community by 1960.

Tunney Lee said Chinatown was expanding. People who served in the military could bring their wives and families over. Refugees arrived after the Great Leap Forward failed in China. Reforms in the immigration law permitted families to be reunited. "You couldn't put all the Chinese in old Chinatown. So then moving toward the South End was inevitable," he said.

Helen Woo said the Syrians sold their property to the Chinese and moved to Shawmut Avenue. Others relocated to Dedham, Rosindale, and West Roxbury.

Many Chinese families that were forced to relocate as a result of the expressway, moved to Upton Street. Others migrated to Brighton, Quincy, Braintree, Revere, and Malden. "Chinatown remains the place where people come to shop, to eat, and to socialize," Lee said. ■

5. On ramps to the Southeast Expressway and Massachusetts Turnpike.

今天的啓展街東半邊中央幹道公路的護土牆。

6. Former site of the Gam Sum Restaurant (21 Hudson St.) which had been in business since the 1930s.

啓展街二十一號，前金山樓飯店大門。

7. Chinese Merchants Association Building at the corner of Hudson and Kneeland Streets.

因公路工程被割去三分一的安良工商會大樓，今天已改建成麗晶大酒樓。

8. Former residents gather on Hudson Street for a group photo during a reunion in Sept. 1995. (Photo by Stephanie Fan.)

前啓展街華裔及敘利亞裔居民闊別多年，於華史會籌劃的「啓展街回顧」活動中難得一再敘首，拍照留念。



8.

啓晨街今昔

長居華埠多年的陳耀庭目睹啓晨街歷年的變遷，指出牌樓公園側的空地，本來有三幢樓宇，後因木樁腐爛過度，無法修繕而被迫推倒。尼倫街以南的轉變最大，最明顯的當然是中央幹道公路的興建，把啓晨街東半邊街的樓宇全部拆掉，遣散大量居民。現在的大同村，以前是一幢市政大樓，內有圖書館、運動場及浴室設施，很可惜都蕩然無全了。

李保羅(Paul Lee)亦記得南灣青年會及位於啓晨街與屋街的停車場，以前都是一幢幢的建築物。

胡海倫認為華埠最大的變更是昆西學校的落成，舊昆西學校遷往新校址，舊校址便改用作華美福利會、中華公所、廣教學校、舢舨報社，以前學校的操場便變成停車場了。

啓晨街亦有不同的演變，波城一直佔有大概六個地段，由北邊的愛碩街、南邊的尼倫街、西行夏利臣街、東至愛本尼街組成。四十年代以前，啓晨街居民的分佈，以尼倫街為分水線，以北多為華人聚居，以南則為敘利亞人的天地。華人與敘利亞人人口參半，但到六十年代，華人便佔了大多數。

胡女士解釋說：「華人漸漸搬入華埠，雖然大部份樓宇以敘利亞人為業主，但慢慢華人向他們買下樓宇，敘利亞人便漸漸搬往所物街一帶。久而久之，更搬離華埠，移居到較遠的市郊，如Dedham，Roslindale，及West Roxbury等地。」

李同利也觀察到華埠人口的增加。從軍的批准妻子來美，中共共產黨推行大躍進又制造大批難民來美，再加上美國移民法例修改，批准海外家眷移美團聚。

華埠畢竟面積有限，很自然華人也漸漸擴展遷往南端一帶。

「今天華人聚居也的社區也分佈各區，大多沿公共交通主線而居，例如布萊頓、昆西市、Braintree、Revere及Malden等，但總離不開公共交通幹線，方便往來華埠，因為他們還是愛到華埠晉餐、購物及各式社交活動。」



Life on Hudson Street

Crime was nearly non-existent back then. Doors were kept open and neighbors, friends, and family visited freely and frequently. Small family-run businesses like grocery stores and restaurants stayed open late.

-Doris Tow, Allston

We used to shop at Tung Hing Lung (9 Hudson St.) for Chinese groceries. On weekends they had roast pigs, roast ducks, and roast chickens for sale.

-Helen Woo, Malden

At No. 46 was a grocery store owned by "Uncle" Doo Foon. That was a local hangout across the street from the YMCA yard. When the Y closed for the night, everybody congregated at the store to have a soda or an ice cream.

-Reggie Wong, Newton

There was a Syrian store on the corner called Sam's that made the best Syrian bread. We would beg for 25 cents from my mother to buy french fries at the Nile Restaurant.

-Faye Soo Hoo, Brighton

I recall playing with baseball cards, sliding them on the sidewalk to see who would get one closest to the wall and win. We played with bottle caps, roller-skated and even hopscotch with the girls. In the winter, we built snow fortresses and had snowball fights. The street itself seemed to be an extension of the homes. I disobeyed my parents and played in the highway construction areas, climbing and running around heaps and mounds of dirt and other mammoth structures investigating, discovering and just having a good time.

-Albert K. Yee, West Newton

The Quincy School yard had to be the only "ball field" that had a wrought-iron fence between the infield and the outfield! But mostly, I remember the dozens of friends to play with.

-James "Bing" Fong, Belmont

(Editors' note: If you have a story, photograph, or artifact related to Hudson Street, contact the CHSNE office at (617) 338-4339. We would like to hear from you.)

9. Many Hudson Street residents attended junior high at Abraham Lincoln School (now Boston High School). Pictured here is the eighth grade class in room 404 from 1953-54. (Photo courtesy of Caroline Chang.)

張黃玉鶯與她在林肯中學的同學合照（一九五四年）。





10.

10. Basketball game in the "Y" yard in the 1950s. (Photo courtesy of Reggie Wong.)

前啓晨街南灣青年會球場籃球賽（一九五零）

11. Faye Soo Hoo, at age 2, with her mother, Gen Hi Wong, and younger brother, Bruce Wong, in 1945. (Photo courtesy of Faye Soo Hoo.)

Faye Soo Hoo兩歲時「右」與母親及弟弟在啓晨街三十八號門前合照（約一九五零年）。



11.

啓晨街剪影

「罪惡是罕聞的，家家戶戶中門大開，親朋戚友常有互訪往來。家庭式經營的商戶如雜貨店、食肆、飯店等每營業至夜深。」

Doris Tow, Allston

「我們最愛到東興隆購物。該店的華人雜貨最齊全，週末還推出火肉、火鴨、燒雞。」

Helen Woo, Malden

「四十六號側的四十八號由杜風伯在土庫經營一商店，對正南灣青年會，年輕人玩籃球、排球賽後都徘徊商店，喝汽水、吃雪糕、談笑風生，很快便消磨到凌晨時分。」

Reggie Wong, Newton

「街口那間敘利亞人經營的商店，我們都稱「森記」。每天出爐熱烘烘的敘利亞麵包，幾分錢糖果也有交易。森記對面是一間敘利亞人經營的尼爾餐廳，我們可沒有錢上餐廳用膳，向媽媽討了個兩角五分硬幣便跑進去餐廳買

炸薯條吃。」

Faye Soo Hoo, Brighton

「我記得在街頭拍棒球咭，看誰拍得最遠，最靠近牆的便勝出。我們的玩意可不少呢，汽水蓋子、滑雪屐、與女孩子跳飛機，冬天便堆雪堡壘、打雪球戰。街頭竟成了家的一部份，同樣的安全溫馨、樂趣無窮。其他的玩意包括叛母親的叮囑跑到公路地盤玩，在泥頭石堆中翻滾。總之一切也趣意盎然。」

Albert Yee, West Newton

舊昆西小學的遊樂場是我們唯一的球場，那道鐵欄便把場地分為內外場之隔。印象最深的祇是有無數的小朋友聯羣作樂。

James "Bing" Wong, Belmont

【編者語：如讀者有與啓晨街有關的故事、圖片、及文物，敬請聯絡華史會，電話號碼：(617) 338-4339。】

Announcements 活動提要

TRIP TO NEW YORK CITY

Visit the newly-renovated Museum of Chinese in the Americas and Ellis Island on June 22-23. Seating is limited. A \$25 deposit is required by May 20. Make checks payable to the Chinese Historical Society of New England. For more information, call (617) 338-4339 or trip coordinator at (617) 298-0811.

SCHOLARSHIPS

The Chinese Historical Society of New England is accepting applications for the CHSNE/Waterman Scholarship. Forms can be obtained by mailing a self-addressed, stamped envelope to the CHSNE office, or be picked up at Fleet Bank, Chinatown branches on 65 Harrison Ave. and 43 Kneeland St.; Sun Sun Market, 18 Oxford St.; and Asian American Bank, 17 Kneeland St. The deadline is June 4, 1996.

CHINESE AMERICAN WOMEN ORAL HISTORY PROJECT

Radcliffe College's Schlesinger Library seeks to interview Chinese American women who arrived in New England before 1965 and are over 30 years old.

Topics covered in the interview include life in China, emigration to and settlement in America, family life, work history; ethnic identity, assimilation and acculturation; and continuing ties to China.

If you know of someone who would make an ideal subject for an oral history interview, or if you would like to volunteer to work on the project, contact Ruth Hill, Schlesinger Library, Radcliffe College, 10 Garden St., Cambridge, MA 02138 (tel. 617/495-8647) or Caroline Chang, P.O. Box 8064, Boston, MA 02114 (tel. 617/298-0811).

紐約史蹟行

華史會與華美婦女口述歷史計劃將於六月廿二及廿三日舉辦紐約史蹟行，此行專訪剛修葺落成的美國華人博物館及艾歷士島 (Ellis Island)。艾歷士島是當年來美移民登陸前的第一站，經移民官的審核盤問。現為移民博物館。行程收費約一百元，包括交通、住宿、來往艾歷士島的渡輪及博物館入場券，不包膳食。座位有限，報名者需於五月二十日前繳付廿五元訂金。支票抬頭請書 Chinese Historical Society of New England，查詢請電：(617) 338-4339。

紐英崙華史會／柯德文

獎學金現接受報名

由柯德文殯儀館及華史會贊助的獎學金計劃，現開始接受報名。獎學金宗旨為鼓勵華裔子女認識自己歷史文化及貢獻華人社區。獎學金每年頒發名額兩名，一男一女，最低金額五百元，最高二千元（分四學年頒發）。現就讀於及即將進升大學的華裔子女，居於大波士頓區者均可申請。申請表格請來函本會索取：CHSNE, 2 Boylston Street, Suite 210, Boston, MA 02116，截止報名日期六月四日。得獎名單將於七月下旬公報。

華美婦女口述歷史計劃

華史會的華美婦女口述歷史計劃徵求被訪對象，凡於一九六五年之前居於紐英崙區年三十歲以上的華裔婦女，請與本會聯絡，將您的親身體驗成為歷史的一部份。

口述歷史計劃由哈佛慧琪利夫女子學院 (Radcliffe College) 圖書館發動，宗旨在記載婦女歷史事蹟。華史會秉承其宗旨並得圖書館的贊助，專注收錄華裔婦女事蹟，包括移美前在中國的生活、移民的經過、家庭工作狀況、在美適應、文化認同等各方面的體驗與遭遇，以真實反映當年婦女地位及社會狀況。收錄方式以口頭訪問為主。

假如您符合或認識理想被訪之對象，或有興趣義務參與這計劃，請與以下兩人聯絡：Caroline Chang, P.O. Box 8064, Boston, MA 02114 (Tel: 617-298-0811)，或 Ruth Hill, Schlesinger Library, Radcliffe College, 10 Garden Street, Cambridge, MA 02138 (Tel: 617-495-8647)。

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參加紐英裔華人歷史協會

Chinese Historical Society of New England (CHSNE) is a non-profit organization that was established in 1992 to document, preserve, and promote the history and legacy of Chinese immigration in New England.

We are collecting oral histories, developing an interactive archive, restoring Mt. Hope Chinese Burial Grounds, and producing a Chinatown Street-by-Street Exhibition.

We are particularly interested in collaborating with other educational and cultural entities to research and produce programs reaching a cross-cultural audience.



歡迎您加入華史會

紐英裔華人歷史協會於一九九二年成立，是紐英裔域內首度以採集、維護及發揚華人移民的史跡為宗旨的組織。

現行及策劃的活動包括：「啓晨街回顧」、華史會／柯德文獎學金、華埠史蹟行、多媒體史庫、泰勒街故事展覽、望合華人墓園修繕計劃等等。歡迎各界支持、加入會員、捐款或義務工作。

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華史會定期舉行史蹟行，由專人帶領講述華埠及南灣一帶早期移民生活事蹟、歷史建築、經濟發展等主題，全程約九十分鐘。個人或團體均歡迎，有意者請來函華史會查詢。

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